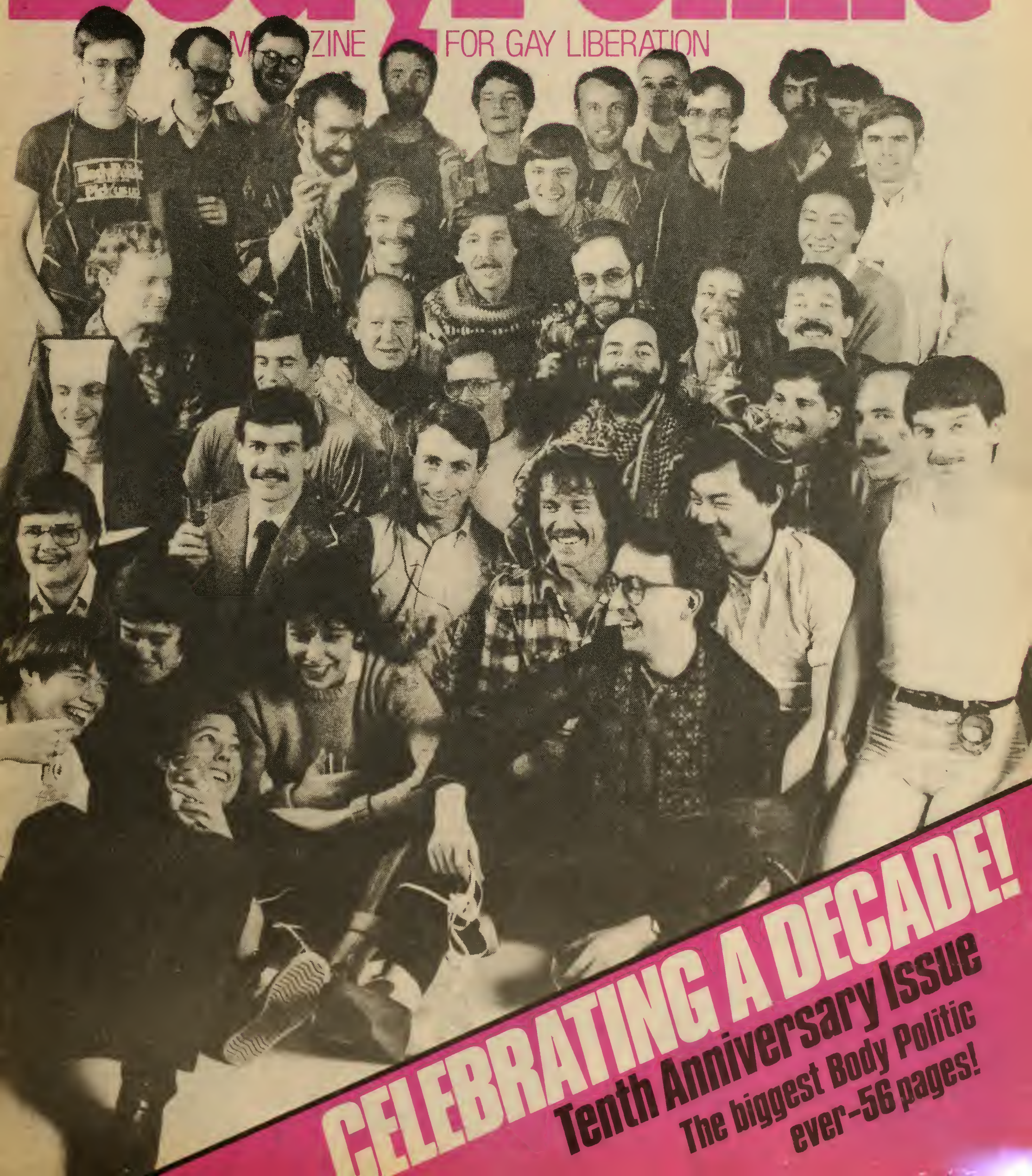


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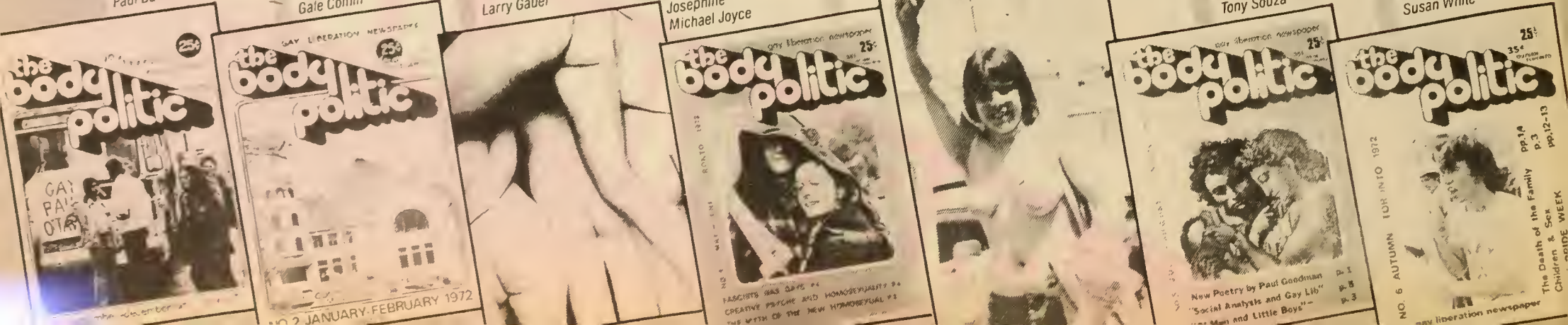
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since 1971.



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can only be the work of
homosexuals themselves."
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Ten Years 31

Gerald Hannon conducts a personal tour of TBP's most valuable collection — the people who've made it all happen.

New Year's Eve, Calcutta 22

Australian writer Peter Jackson wanders the city's streets and discovers homosexuality without gayness.

Dead end for human rights 8

The Ontario legislature says a final no to legal protections for gay people — and, on page 19, New York City says the same.

David Sereda 25

Stephen MacDonald interviews the young West-Coast singer who knows what he wants — and means to get it.

Jane Rule 38

People often ask one of Canada's best-known novelists why she writes for this rag. In "So's Your Grandmother," she answers.

Michel Tremblay 39

An excerpt from his first novel, *The Fat Woman Next Door is Pregnant*, and on page 42, a review of his latest play.

Collections of strength 40

Joy Parks rejoices over two new lesbian anthologies.

Cooper, Stanley, Dillard 44

A gathering of work by three poets, selected by Ian Young.

Ostrom 55

TBP's wayward cartoonist returns with *Homo Martyrs of the Revolution*.

The cover

It takes scores of people to keep this magazine going — the thirty-nine pictured on the cover were simply the ones we could get together on short notice at Toronto's Infinity Graphics for a group shot by photographer Norman Halton. Left to right from the top: John Allec, Jon Kaplan, Bill Coukell, Leo Casey, Tim McCaskell, Michael Wade, Andy Fabo, Roger Spalding, John Grube, Lionel Morton, James Fraser, Tony Trask, Ken West, Ward Beattie (back over at the left, under the TBP T-shirt), Ed Jackson, Alan Miller, George Akrigg, Bill Loos, Gerald Hannon, Edward Cheng (above Gerald), Sister Intelligentsia, OPI (AKA Billy Sutherland), Terry Farley, Norman Hay, Rick Bébout, Bob Gallagher, Jeff Ferst, Robert Trow peeking out from behind Ken Popert, Jim Jope (in front of Sister), Victor Bardawill (AKA Squirrel, with the wine and the tie), Stephen MacDonald, Gerry Oxford, Phil Shaw, Clifford Chan, and, finally, that cohesive gaggle of lesbians at the front, Chris Bearchell (leaning in from the left), Elinor Mahoney, Barb Harding and (lying down) Sue Golding.

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You're all guilty

I was distressed to read Jane Rule's criticism of Andrea Dworkin's *Pornography: Men Possessing Women* (June TBP). To object to the "extremism" of the book is to miss the almost undeniable point that is at the heart of *Pornography*: that pornography is not a bizarre expression of a twisted sexuality, the appeal of which is confined to a small minority of sexual extremists, but is the ideological expression of a sexism in which all men are implicated, like it or not.

It is the word "all" that offends Jane Rule and will offend most men and many women who read this book. No, the women will say, that is not my body

that they need not make it.

Finally, the review remarks that "we have got to learn how to protect ourselves and the world we live in" from pornographers and the Moral Majority. The world we live in cannot be "protected" from the pornographers because we live in the pornographer's world. Unquestionably, we as gay women and men are under an increasing attack from the extremists. This attack is likely to succeed unless the radical self-examination demanded by *Pornography* occurs, because otherwise we will not be able to make those alliances we need to defend ourselves. For only when men abjure the power relations pornography reveals can women cease defending themselves against their own colonization. And then perhaps a world may yet emerge which is truly ours and in which we truly want to live.

Yvonne M Klein
Montreal

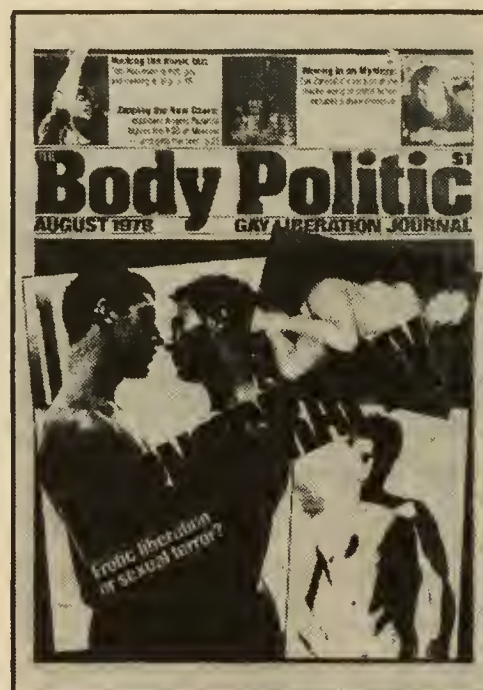
Lawyers' victims

Your editorial "Lawyers and Politics" (December TBP) struck a responsive chord in me. My experience has convinced me that the administration of "justice" is a sleazy business indeed.

In my case, it appears that my attorney and my co-accused's attorney worked to pit us against each other. It is my impression that early on it was decided that my co-accused would be made the fall guy in return for an absolute discharge for him and withdrawal of the charges against me. The night before our first trial (indecent act) he phoned me wondering how to plead. I told him what my lawyer had suggested to me and that it would be to my advantage for him to plead guilty. I also told him that I didn't believe him to be anymore "criminal" or "indecent" than I was, and I knew I wasn't. I further told him that he didn't need to pay \$1,000 to a lawyer to plead guilty! With that in mind, he pleaded not guilty, as did I, and was acquitted. By this time my lawyer had had enough contact with me to understand my politics. I assumed because he had recommended my co-accused to his attorney that his attorney understood the politics involved. Not so.

When the Crown decided to proceed on the more serious charge of "gross indecency," the attorney for my co-accused started charging more serious fees. My own attorney was able to come up with a plan that would minimize his work and fees. But, more importantly, he was truly becoming responsive to the political nature of my persecution/prosecution. Unfortunately, this responsiveness was not great enough to sort things out with the other attorney.

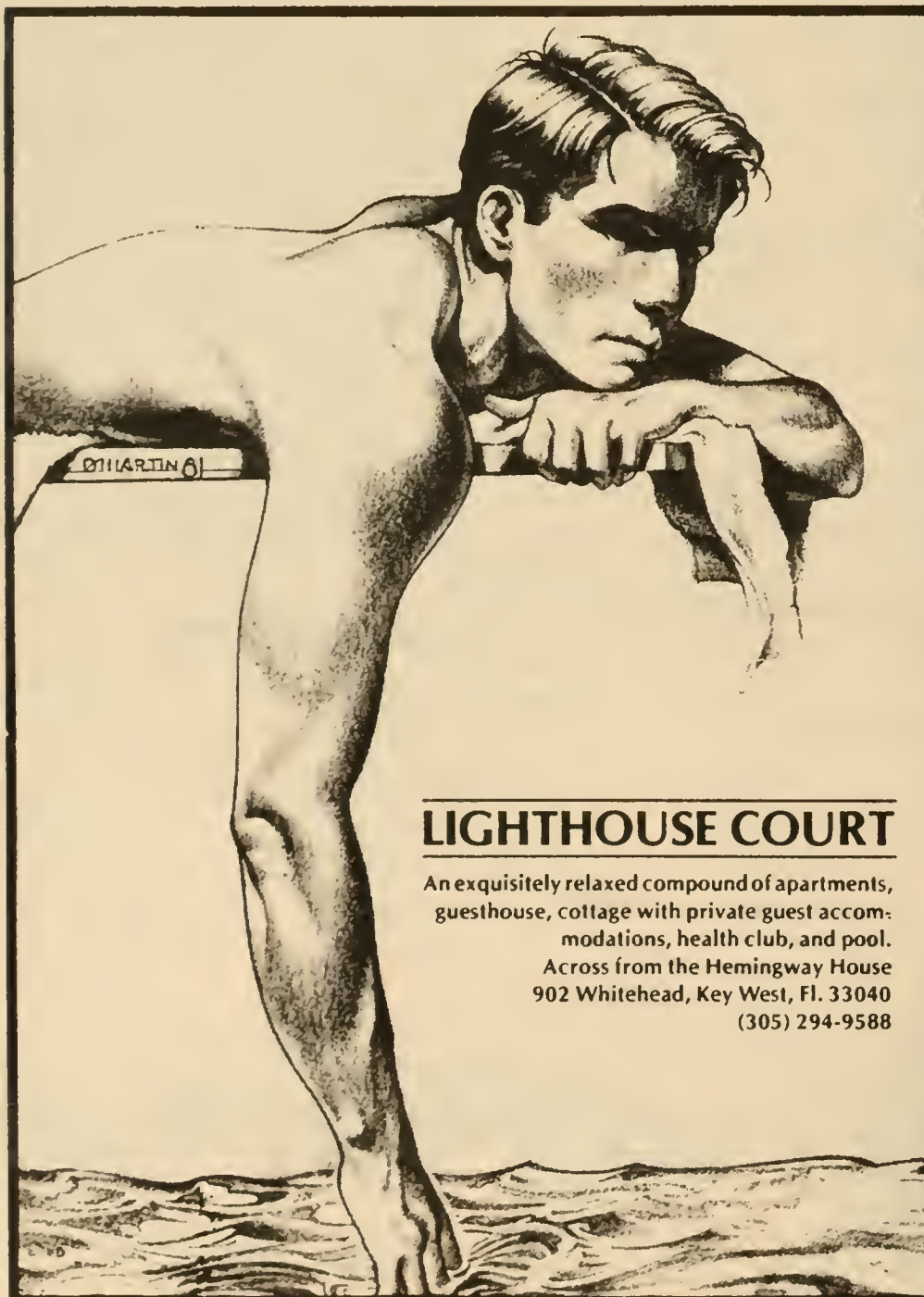
After my last court appearance my co-accused phoned me up to see how things went. He had previously pleaded "guilty" to get it over with — *supposedly*. In actuality he was out of money and his lawyer kept charging, charging and then charging even more. But, worse than that, he had advised my co-accused not to let me know what he was doing! My co-accused pleaded guilty not because he was, but because



"And Andrea is right. I know she is right, if only because the gay community is still arguing about pornography."

bound and exposed; no, my husband, my father, lover, boyfriend would not do that to me. No, the men say, I'm not like that, I don't want that, or if I do, I don't mean it really. To both, Andrea Dworkin says, Yes, you too. All of you. And Andrea is right. I know she is right, if only because the gay community is still *arguing* about pornography; she is right because those who fight it are accused of puritanical feminism; and this argument continues only because the men who defend the civil liberties of pornographers are unwilling to confront the implications of that defence: that the rights of the male pornographer are more real to them than are the women whose bodies are displayed, shackled, maimed and gagged.

When men in large numbers are willing and able to make that act of recognition of themselves in the pornographer and, revolted in their souls by what they see, reject absolutely their complicity in the pornographic world vision, then the atrocity of pornography will cease, and only then. Andrea Dworkin's book requires that act of self-examination in terms so pressing as to be barely tolerable. It is a disservice to the readers of TBP to reassure them



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he didn't want to be further victimized by his own attorney. So what the cops and the courts couldn't do, his own attorney did. He's sorry he didn't stay with my lawyer.

We need lawyers who, while not working for free, will not charge victimizing fees and who will most assuredly *not* pit us one against the other. They are *our* advocates and we have every right to expect them to act accordingly.

Charlie Diamond
Toronto

Age of consent

Jim Monk's "The Subject that Refuses to Go Away" (November *TBP*) was a welcome guest.

With the Ontario Human Rights Code seemingly set in marble for another decade or so, surely we can entertain the subject of age of consent. We shouldn't be naive enough to think that Claire Hoy, Roy McMurtry and Jerry Falwell won't be among those raging a war against reformists, but surely we as a movement are used to fighting.

We must remember the injustices in the age of consent laws. Heterosexuals can legally have sex with one another at age 18, although we'd be foolish to think there aren't many sexual relationships beginning much earlier. Gay sex is still illegal until both parties are 21. Again, most of us had experiences and, perhaps, even love relationships before then, but the differences between age of consent laws for heterosexuals and homosexuals are enough, I feel, to begin a major legislative battle. In the fight for across-the-board age of consent laws, hopefully the whole issue of abandoning the laws would catch on.

Our job now is to convince the public at large that throwing out age of consent won't give child abusers "open season"...that child abuse can't be stopped with laws. Unfortunately, consenting love between pedophiles and their lovers can, even if it means prison bars separating a couple. Again, for those still not comfortable with trans-generation love, I have to wonder how they'd feel if they were 21 and were restricted to loving only those men the same age or older. It's not that I couldn't find true love in older men, but why should I, or anyone else, be restricted?

Surely the issue is quite simple — as long as there's consent, love should be legal.

Ken Chaplin
St Catharines, Ont

Street kids

I was pleased to see someone address the problem of "delinquent" gay youth and their peculiar position on the ladder of social service priorities (Street kids: nobody's priority? December *TBP*). The present political and legal climate renders it difficult to provide a shelter for gay youths as such; in a time of conservative resurgence, right-wing politicians would greet any attempt to divert tax dollars to such an end with chortles of glee. They would use it as an opportunity to accuse the gay community of

recruiting the "...helpless, confused and homeless children of our nation."

This view, of course, totally ignores the fact that a gay identity has already formed in these "children," even as it assumes the truth of the convention that any person below the arbitrary age of majority in their community who displays independent initiative or desires to live with someone other than parents or guardians is, *de facto*, a "delinquent." These political prostitutes, in their quest for the elusive vote, would gloss over any argument that children — of any age — are entitled to a degree of control over their own lives. Children are a disenfranchised minority, and as such cannot be wooed for votes; indeed, political power is gained and made more secure by *keeping* them disenfranchised, powerless and dependent.

It would, therefore, take something a bit more extraordinary than an act of God to push gay youth shelters past the blue noses of the conservatives in government. If gays intend to provide for their much more vulnerable younger brethren, they will have to engineer a broad swing in public opinion and instill in their elected representatives a degree of responsiveness to the needs and wants of the substantial gay minority in society. Moreover, they will have to accept the legitimacy of man-boy love as a power for good, while boy-lovers will be obliged to accept responsibility for the hustlers they trick with.

From a scan of the gay-generated literature, both homosexual and lesbian/feminist, on the subject of pedophilia, there is a continuing tendency to ignore or execrate men who love boys. Gay liberation publications seem to be predominantly unsympathetic to M/BL, with the bulk of lesbian/feminist writers and editors actively hostile toward the perceived exploitation of boys and the supposed inequalities of power in sexual relationships between men and boys.

If the gay community remains divided, it will be impossible to persuade the large numbers of closeted gay pedophiles to lend their support to the establishment of gay youth centers. Boy-lovers are still leery of their homophile comrades — and positively fearful of lesbian/feminists. The former are viewed as lacking understanding, while the latter are considered threatening, all too willing to cooperate with the straight persecutors for the sake of combatting "ageist child molesters."

I would suggest a deal of "consciousness-raising" in the gay community, with more discussion of gay youth and what the community's obligations to them might be. To this end, I applaud *TBP*'s kick-off; I am waiting expectantly to see how the game develops.

Mark my words, though — unless the rift in the gay community can be reduced, the difficulties to be expected in achieving this admirable end will be insurmountable.

"Adam Selene"
Lodi, NJ

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Public sex, private fears

This article first appeared in the October issue of the Newsletter of the Homophile Association of London, Ontario (HALO), as a message from the group's president. He signed it simply, "Richard," since he's not yet able to be fully out of the closet, and has given us permission to reprint the article here.

One of my feet got caught in the closet door. Much to my chagrin, no matter how hard I struggle, I find that I am unable to wrench it free. This is a source of considerable embarrassment to me when I have been so presumptuous as to assume a position of leadership in the gay community.

This discrediting truth has been able to go virtually unnoticed until the recent park arrests (see October TBP). Not that I was involved in the arrests. I knew nothing about them, or even that there was a washroom in Victoria Park, until I was asked for a reaction by a radio station the day the matter hit the media.

For some time I have been conscious of the possibility that my name may unavoidably be spread across the media. My wish to make what little contribution I can to dissipate the need for any of us to remain closeted is strong enough that I am willing to take that risk.

The park arrests create an extremely difficult situation for HALO. According to the police, only one HALO member was arrested, so the direct involvement of the club need not actually be great. The police furthermore told us that the arrests were the result of their concern about public sex, not gay sex.

Nonetheless, the media placed much emphasis on the gay aspect of the sex, and used the arrests to cast yet another aspersion on the gay community. A part of HALO's mandate is "To provide a programme to assist in the integration through education of individuals of different sexual orientation." The action of the media clearly serves as a segregating influence on people of different sexual orientation and therefore demands an effort on the part of HALO to counteract their negative educational influence.

Another fact that must be acknowledged is that although those arrested may not be members of HALO, they are members, no matter how, of the gay community. The police said that, to a large extent, the people arrested are professional, married men who may otherwise live a heterosexual existence. If I am upset over the fact that I am unable to free one foot from the closet, I can only imagine the distress of these people who are so desperate that they attempt to put one foot out of the closet in such an unfortunate manner, only to get it stamped on.

Of course, there are many complex reasons for gay sex in public places. Historically it probably dates back to times when gay activities were so taboo that one so inclined did not dare participate in such activities in a place where they might be recognized. The tradition of gays using parks and washrooms as meeting-places is well entrenched in our culture; our literature is

replete with stories of such activities. Old habits die hard and, as mentioned, there are still those who are afraid to approach recognized and more appropriate gay meeting places.

We cannot as well ignore the fact that there are those who are stimulated by the inherent dangers of sexual activities in public places. They take their chances, and if they are caught it's part of the game. I think there is more to this than just an exciting game, however. I cannot help but wonder if these people



may, deep down, feel so negative about their sexual orientation and/or society's attitude toward them that their behaviour is also possibly motivated by a desire to either seek punishment or express their defiance of society.

Two other groups who might be involved in the park arrests are the young and those who, because of age, physical appearance or disability, find it difficult to compete in more appropriate gay meeting places. Underage gays are not even allowed in licenced gay establishments. In recognized gay establishments where they are allowed, they may be inhibited by restrictions placed on them by family and friends. Gays who are of legal age may also be afraid to associate too publicly with the underaged out of fear that they could be subjected to legal sanctions. There are also a number of young people who suffer rejection from their families and support systems because of their sexual orientation and may find contacts in the parks a source of financial support. The second group referred to above may feel the need to patronize these youths.

Much of this is speculation, of course. Each case must differ considerably, and I by no means have enough information to make any sweeping generalizations. I do feel rather strongly, though, that to a large extent those gays who feel the need to go to public places to seek contact are as much victims as they are criminals. Not only are they victims of society's wrath, but they are also victims of their own poor self-image.

Something needs to be done to stop gross indecency in Victoria Park. What needs to be done is far more extensive than increasing arrests or closing the washroom. What needs to be done is also what needs to be done to help me free my other foot from the closet. □

Deliberations is an irregular column devoted to ideas and opinions about the theory and practice of gay liberation. Submissions from readers are gratefully accepted.

Famous last words

Seven years ago, some of us remember, we stood around a copy of issue 40 of *Gay Liberator*, a leftwing gay monthly coming out of Detroit, a paper which often inspired us. We wondered whether we would ever see issue 40 of *The Body Politic*, then hovering uncertainly between a bimonthly and a quarterly schedule.

As this is written, issue 80 of *The Body Politic* is being readied for the press. *Gay Liberator* is long gone. Gone too are most of the collectively organized, nonprofit gay activist periodicals which took wing on the effervescence of the early '70s. Some succumbed to private ownership, some flew apart, some just grew old and died.

The Body Politic has so far survived, still clinging to the collective principles on which it was founded: that everyone who works has a voice in shaping his or her work and a say in the overall direction of the enterprise.

It is not by some ideological caprice that *The Body Politic* remains tied to its collective mode of production. On the contrary, it has proved to be the only pragmatic strategy in an economy so overrun by giant monopolies, privately or state-owned, that there is little room for small businesses and almost none for gay businesses. The flow of advertising dollars which is the lifeblood of so many publications elsewhere hardly exists even in our larger cities. The ledger books and the bottom line say that a gay publication is not possible in this country.

Nevertheless, *The Body Politic* survives, its viability underwritten by something that fails to show on the books: unpaid labour freely given by dozens of volunteer workers. They write, draw, edit, paste up pages, typeset, open mail, handle the phones, mail out subscriptions, deliver to stores, keep the books, churn out invoices and perform the other specialized and disparate tasks which go into publishing a monthly magazine. To an extent which cannot be truly known by anyone who has not visited our offices, they are *The Body Politic*. Their work is, in the finest sense, a labour of love.

And, just as advertisers have their influence on a profit-oriented publication, so inexorably the army of volunteers makes its impression on the pages of this magazine. For it is only by speaking to their aspirations that *The Body Politic* retains their love and their labour.

The collective process can sound high-minded, even noble. In practice, it is, as often as not, messy, quarrelsome and mean. It has had its victims. As long as we have to try to make it work within a society that exalts an egotistical variety of individualism and downgrades cooperation, the process cannot be other than uneven and uncertain. The struggle for collectivity is never won; the tattered fabric just barely holds together from issue to issue. But that's enough.

We want to inspire, both in what we publish and in how we publish it. We often fail and, worse, we sometimes don't even try. But sometimes we succeed and it's those small successes that have allowed *The Body Politic* to survive. □

The Body Politic Collective at work: clockwise from lower left, Tim McGaskell (with Crayolas for drawing the correct line), Gerald Hannon (asleep, but supportive), Ed Jackson (prodding), Roger Spalding (exhausted), Chris Bearchell and John Allec (conspiring), Rick Bébout (holding forth), Ken Popert (drinking — a rum and coke, no doubt) and Stephen MacDonald (perplexed). Soft sculptures by Jeff Ferst.



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The News
Human rights decade ends amid angry protest — and some relief

Ontario finally says no

"This is a human rights omission!" Del Mansell's nervous voice carried through the startled legislative chamber. Mansell stood handcuffed to the railing of the public gallery and began to read out a list of gay rights supporters, organizations who had backed amending the Ontario Human Rights Code (OHRC) to include protection for gay women and men. The legislators had just ignored that advice. They had defeated 69-23 NDPer James Renwick's amendment to Bill 7 that would have enshrined gay rights in the OHRC.

"Alberta Human Rights Commission, the Anglican Church of Canada, the British Columbia Human Rights Commission, the Canadian Association of University Teachers, Canadian Bar Association...", the list went on for some minutes before they silenced him, the Speaker pounding his gavel for order, the guards scurrying to push him back into his seat.

The commotion died down. The voting carried on. The Speaker called for the "nays" on the next amendment and the Tories were all rising in opposition when Paul Murphy's voice boomed out from the other gallery, picking up where Del Mansell had left off. The House and the spectators in the galleries erupted into angry jeering. The Speaker ordered the galleries cleared and a five-minute recess as a third demonstrator, Brent Hawkes, handcuffed himself to the railing and launched into the protest.

The floor of the House and the galleries cleared as the Sergeant at Arms strutted around, sword flapping. One at a time guards with wire snippers released the demonstrators and led them away. The members returned, the voting ritual resumed and the December 1 evening session of the Ontario Legislative Assembly closed more or less on schedule.

Outside on the steps of Queen's Park the disrupters were reunited with fellow-spectators in the glare of TV cameras. A woman, her eyes red from crying, showed me the bruises where the guards had dug their fingers into her arms as they hauled her out. She'd had no idea that any of this would happen when she decided to come down to watch the debate after seeing it broadcast live by CITY-TV. Brent Hawkes, who is also pastor of Toronto's Metropolitan Community Church, said later he was surprised that no one was arrested.

Another spectator gloated, "The whole thing was worth it just to see the look of shock and horror on (Attorney General) Roy McMurtry's face."

When the debate on Bill 7 began November 30, it was Riverdale MPP James Renwick, the New Democratic Party's human rights critic, who put the amendment forward — to everyone's surprise. Sheila Copps, a Liberal from Hamilton Centre who has since declared her candidacy for the party's leadership, had tabled the amendment and had been its proponent during public hearings and study before the Standing

Committee on Resources Development. She missed her opportunity to put the motion forward because she was a few minutes late getting to her seat when the debate began.

She says the process of fighting for the amendment has been an emotionally draining one, but that, put in the position of the gay community, "I probably would have done the same thing myself." There are worthy historical precedents, she pointed out, from the suffragists to American civil rights activists.

But, despite hard work and commitment, Sheila Copps was able to persuade only five of her Liberal colleagues to stand up and be counted for sexual orientation in the Code. Of that she "wasn't proud, that's for sure."

Liberals who voted in favour were: leader Stuart Smith (Hamilton-West), Sean Conway (Renfrew North), Don Boudria (Prescott-Russell), Bill Wrye (Windsor-Sandwich) and, of course, Sheila Copps.

Copps was particularly disturbed by the desertion of former Liberal human rights critic Jim MacGuigan, who had favoured the inclusion of sexual orientation in Bill 209, an earlier version of Bill 7. Now, referring to "activities of militant homosexuals in such cities as San Francisco," he said he didn't "believe the present time is ready for it (the amendment)."

Susan Fish (St George) was the only Tory to vote in favour of the amendment. Fish has been on record as supporting it since she ran for election in her heavily gay downtown Toronto riding.

All 16 NDP members present voted in favour, in compliance with their occasionally dispensable party policy. Missing from the vote were: Ed Philip

(Etobicoke), Bud Wildman (Algoma), Tony Lupusella (Dovercourt) and leader Michael Cassidy (Ottawa Centre). The bill passed third reading December 8.

James Renwick is not the New Democrat I would have picked to move the amendment. He has been the only NDPer to express reservations about his party's pro-gay rights position since the scandal created before last year's provincial election when Cassidy reneged on a promised amendment to Bill 7's predecessor. During the debate in committee, Renwick worried about "a legitimate fear people have where homosexuals and children are concerned."

In the fall of 1971, "the Ontario Homophile Association initiated a discussion around the idea of holding a demonstration at Queen's Park to demand the inclusion of sexual orientation in the Ontario Human Rights Code," reports Brian Waite in his paper, "Strategy for Gay Liberation" in the March 1972 issue of *The Body Politic*.

Waite's paper proposed that "the fight to include the term sexual orientation in the Ontario Human Rights Code is a fundamental one in the struggle for Gay Liberation and should be seen as a priority for all Ontario Homophile organizations." This developing strategy brought the first gay march to the doors of Queen's Park on June 29, 1972. NDP leader Michael Cassidy was then just the daring young MPP from Ottawa Centre who invited the demonstrators into the public galleries and had the Speaker acknowledge their presence. But his record has been as consistent as any fickle politician's. (Last year, during the debate on Bill 209, forerunner to Bill 7, Cassidy told

anti-gay *Toronto Sun* columnist Claire Hoy that gay rights were "not a priority at this time.")

Just a year after that first demonstration, in October 1973, the Ontario movement won its first legislative victory with the adoption of a resolution by Toronto City Council banning discrimination on the basis of sexual orientation in city employment.

In 1975, the Coalition for Gay Rights in Ontario (CGRO) was formed, and adopted Waite's proposed strategy to make the human rights campaign a priority.

Several weeks later, the Ontario Racing Commission fired gay racing steward John Damien and it made the front pages. Shortly thereafter, the Ontario Human Rights Commission established a Code Review Committee.

1977 was definitely the year of gay rights. The year before, the NDP had made it party policy to push for the inclusion of sexual orientation in the OHRC. The results of a Gallup Poll, commissioned by the Canadian Human Rights Commission, showed that 52% of Canadians favoured extension of human rights to gay people while only 30% were opposed. The Code Review Committee released its report, *Life Together*, with 97 recommendations — including the addition of sexual orientation to the Code as a ground on which discrimination should be prohibited.

In 1978, the tide turned. The police raided and charged this magazine. Anita Bryant toured Canada. A small but increasingly well-organized right wing began to focus on our community. The rural Ontario-based Renaissance International increased its profile, and the largely mythical Positive Parents emerged, intent on spreading fear and hatred in Toronto by concocting the spectre of "San Francisco North." Hate literature cropped up during two recent elections. And raids on gay baths escalated as gay/police relations deteriorated.

These problems have not been entirely confined to Toronto. CGRO's brief, *The Ontario Human Rights Omission*, documents active police harassment and neglect in gay-related cases across the province. The commission turns away 30 or more complaints each year —

Silencing dissent: Guards rush to eject Paul Murphy (far right), Del Mansell (below right) and Brent Hawkes (left) from gallery of Ontario legislature.





Protest: The Sergeant at Arms glowers up at Non-Violent Action member Paul Murphy, handcuffed to gallery railing of the Ontario legislature

from women and men all over Ontario — who claim to have experienced discrimination based on their sexual orientation. The human rights campaign has plodded on.

Two years after *Life Together*, in an attempt to deal with only one of the report's recommendations, the then-minority Davis government introduced Bill 188, the Handicapped Persons' Rights Protection Act. Handicapped rights activists resisted the attempt to segregate them in special legislation and the bill was withdrawn — to the relief of gay activists, who saw it as a ploy to avoid opening up the Code to amendment.

Bill 209, introduced in November 1980, three and a half years after *Life Together* was released, was the first serious attempt to deal with the report's recommendations. A month later, Cassidy withdrew the NDP's support for gay rights, the House recessed for Christmas and an election was called before it resumed sitting — thus killing the bill.

The same week the election was called the fight for gay freedom took on new dimensions. On February 5, 150 cops

invaded four gay baths, charging more than 300 men with bawdyhouse offences and alleging that the baths were places resorted to for the practice of acts of indecency.

The next evening gay rage spilled out into the streets of Toronto the Good. After a tumultuous march down Yonge Street, CGRO chairperson Jim Monk directed the angry mob to 52 Division police headquarters, and from there former CGRO chairperson Tom Warner pointed at Queen's Park.

As I watched the security guards hustle the last of the spectators out of the public gallery the night they disrupted the legislature, I had a sudden recollection of all those angry people converging on the steps of Queen's Park. The doors seemed to shudder under the onslaught before the marshals could pull the crowd back into formation — just in time to be attacked from behind by the cops. I remember wondering at the time why on earth I was helping to protect this place from our legitimate fury. And I wondered again as I watched the jeering members of our government shaking their fists as the last of the gay activists was led

passively away.

"I had to be there," said Del Mansell, "I couldn't let ten years of fighting for our rights fade into nothing without saying *something*. I'm only sorry there weren't more of us."

In 1972, Brian Waite put forward the human rights campaign strategy as a

Civil disobedience a useful strategy?

Come to a public discussion of the incident in the Ontario Legislature and the future of non-violent civil disobedience in the gay community. An assessment meeting sponsored by NOVA — Non-Violent Action committee.

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way to systematize and focus the struggle for gay liberation. He said then that winning this demand would not end our oppression — and he fully expected we would win it. But it would allow more of us to come out, each emerging lavender butterfly another blow against sexism (the word homophobia wasn't in vogue yet).

Whether we won it or not, though, the human rights campaign has always been seen by gay activists as a means to other ends. There's no doubt it's time to chalk up legislative defeat. But what about our other intentions?

Gay liberation had, and still has, some "formidable goals" as Brian Waite called them: "(to further) campaigns for full sexual liberation for humankind... children, adolescents and adults, no matter what their position on the sexual continuum."

These campaigns — the process of our struggle — would involve legitimizing lesbians and gay men as a minority. Other social movements and potentially supportive individuals, it was thought, would ally with us over our simple demands for justice. We could especially expect backing from feminists because of the potential for mutual support in what seemed a parallel, if not a common, cause. And the movement's constituency, ordinary lesbians and gay men, would be politicized, mobilized, yes, even radicalized. Gay pride and

community would flourish. Public action, demonstrating in the streets, was the key to the strategy as a spur to both gay and straight community awareness.

But the human rights strategy has also had PR problems. Ten years of fretting is bound to take its toll — if it's about something that is in danger of being a token, if not meaningless, gesture. Christine Donald, an executive member of CGRO, says that the human rights campaign could draw a lot more interest "if it had sex and violence going for it the way opposition to the bath raids does." It's true. Sex is definitely the bread-and-butter issue of gay liberation. Human rights are less controversial — and less urgent.

Nevertheless, straight support for human rights for gay people has poured in — though not as much as I would like from feminists. The media have been forced to take note of this and other concerns of ours. Our movement has grown. CGRO now has more than 30 member organizations, as does its local equivalent, the Toronto Gay Community Council.

While the fight for human rights is only one of many factors, the international gay liberation movement's tradition of militant, peaceful public action has been established in Ontario, especially in Toronto. Ten years ago, when Waite first proposed it, a demonstration like the one on February 6, 1981 seemed unthinkable.

"With public action and all the conditions that make it possible and necessary," says CGRO chairperson Jim Monk, "we have seen awareness of homosexuality and gay liberation spread as never before. And it's had mixed results, as we knew it would. The better organized and visible we've become, the more we've been a target, a scapegoat."

The latest poll conducted for the Canadian Human Rights Commission shows a reversal of 1977's statistics. Thirty percent of those polled favoured gay rights while 60% were opposed. "The battle's not going to be easy, I just take comfort in knowing it'll be worth it," says Monk.

Whether we have been successful at legitimizing our community is not yet clear. It looks now as if the Bruner study (into Toronto gay community/policy relations) may result in a statement from the Chief of Police to the effect that the gay community is a legitimate one.

On the other hand, Social Services minister Frank Drea has rejected out of hand a recommendation from within the ministry that social services be directed towards meeting the needs of gay street kids. His government doesn't want to be seen recognizing the legitimacy of the gay community.

The Coalition for Gay Rights in Ontario has been impatient to shrug off the human rights campaign in order to get on with other things. It began, at the height of concern over Bill 209, to take seriously the job of lesbian and gay community-building by instituting its grassroots organizing drive. It has begun experimenting with mass distribution of educational material. It has renewed discussions of feminist and gay liberation theory and is tackling other areas of long-standing concern — including the education system and social services.

"At times the campaign for sexual orientation has seemed like a real albatross," sighs Jim Monk, "but I think it has served its purpose. Sometimes well. And it's time to move on."

No one I know is arguing.

Chris Bearchell □



Judge suggests dropping charges as not guilty pleas clog courts

TORONTO — "The Crown should look at all the circumstances to determine whether or not, in the interests of general justice, the Crown might consider withdrawing the charges," Provincial Court Judge C H Paris advised Crown Attorney Stan Berger. He was chiding Berger for inconsistency in the way the Crown's office has handled the bawdyhouse charges against found-ins from the February 5 police raids on four Toronto baths.

Berger had just announced the Crown was no longer satisfied with allowing discharges and would be seeking convictions.

That was December 11. During the week starting December 4, court appearances resulted in one finding of guilt (and an absolute discharge), two acquittals, three charges being withdrawn by the Crown or dismissed by the judge and dozens of adjournments.

The trials of those hundreds of men charged with bawdyhouse offences began in earnest November 23 with the opening of the trial of the men accused of "keeping" the Richmond Street Health Emporium.

And, for the first time, the courts felt

the impact of the gay community's resolve to defend itself: one after another, alleged found-ins and keepers of common bawdyhouses entered "not guilty" pleas.

This is a departure, for the Crown, from what began as a predictable round of guilty pleas. Stephen Briggs, a former employee of the Romans, pleaded guilty November 2 to a charge of being a keeper of a common bawdyhouse. (TBP, December). Two men arrested at the Romans pleaded guilty November 20 to charges of being found-ins, in return for absolute discharges and the dropping of buggery charges.

Briggs received an absolute discharge and charges were dropped against his four co-accused.

Since Briggs's discharge means a conviction has not been entered, it is unclear whether the Crown can use a Notice of Conviction from the case as evidence in the trials of found-ins.

A found-in from the first Barracks trial is appealing his conviction on that basis. The matter was heard December 16.

In the meantime, TBP's day-by-day report on the unfolding drama, up to mid-December, begins next page.



Bawdyhouse accused: four of the six men charged at the Richmond Street Health Emporium

December 11: notes from a day with the bath-raid trials

"Justice delayed is justice denied," argued defence counsel Susie Scott in a heated debate at the beginning of a most memorable day in court.

The Crown had made a pitch to postpone the trial of the found-ins at the Richmond Street Health Emporium until after the trial of the alleged keepers — without providing anyone with adequate notice. One man had flown in from British Columbia for the day's trial. Judge C H Paris was not at all impressed, called foul play and denied the request.

"What exactly is going on in the Crown's office?" demanded Judge Paris. "I have not seen any consistency from the Crown after they've had ten months to organize this." Berger replied apologetically, "It's been done inadvertently, your Honour." Judge Paris: "The Crown should look at all the circumstances, to determine whether or not, in the interests of general justice, Crown might consider withdrawing the charges."

The remark sparked great enthusiasm among attending supporters from the Right to Privacy Committee — and all seven defence lawyers. Judge Paris called a recess, a tactic used more than once to express what seemed his exasperation with the proceedings.

In the hall outside the courtroom, I decided it was time to strike up some conversation with these undercover cops who characterize the Romans II Health Spa as a screaming bawdyhouse, with sex going on everywhere and continual offers of \$25-\$35 for a blow-job.

"I haven't even been to the Romans sixteen times myself," I said. "How do you feel about it?"

It was the smile that threw me off, but Constable James said "I never got used to it. I never felt threatened physically. Emotionally, yes, we were frightened. Sometimes we had to psych ourselves up for it. We never went alone."

"Yes, it was a unique experience during my time on the force. Not very many people can claim to have had such an experience," he said with some pride.

Although undercover officers were not instructed to make any set number of visits, Constable James forced himself to "attend at" the Romans seven times in 28 days.

Perhaps the high point of the day occurred near the beginning of a case of a Romans found-in who now lives in California. We all had to wait for P C Roushis to come in off his beat since Roushis had been the officer who had ostensibly escorted the man to the Romans' TV lounge the night of the raid. You can imagine the ruckus Roushis raised when he stated, "Yes, I recognize the accused before the court."

The puzzled Crown queried, "You recognize the accused?"

"Yes," Roushis replied, and pointed to the man sitting directly beside Berger.

That man was the Intelligence Bureau's Inspector McBride.

Berger withdrew the witness, Judge Paris rolled his eyes and called another recess.

Back in court after lunch, one found-in had his case dismissed on a technicality — a wrong date on his appearance notice.

The discussion of adjournments continued, even though we were still in the middle of the trial of the man in California (as represented by lawyer Peter Hyrns). Rather than adjourn the case of the man who had travelled here from British Columbia, the Crown withdrew the charge — but only after solid legal arguments from lawyer Suzie Scott. However, in the case of a found-in from Montreal, the Crown refused to withdraw the charge. Judge Paris agreed with defence counsel Paul Reinhardt that "unfortunately, the Crown can't be forced."

The case of the California man continued, with much legalese, to a final outcome that was most bizarre. At first the verdict was "guilty as charged," but defence counsel Peter Hyrn pointed out that the signature at the bottom of the defendant's appearance notice was not that of Sgt Dewar, the Crown's main witness in the case. That moved Judge Paris to tell the Crown, "Mr Berger, I do not have evidence of identification of the accused." And this amounted to a cool dismissal of the charge.

And, finally, one last case before going home. It's 5:10 Friday night just two weeks before Christmas, the court clerk doesn't mind if proceedings continue and there's a 65-year-old man on the floor raising hell.

"I did not know it was a bawdyhouse.

If there are bawdyhouses they should be clearly marked." He admitted, "I was at the baths, otherwise I wouldn't be here. I've been down here five times now and I'm getting fed up with this. I won't wait anymore."

The man, who stated he is not gay, was questioned under oath.

"Why were you there?"

"I go for a steam and a whirlpool, it's the only solution for my bad back."

"I do not know what all went on, the same thing goes on at the YMCA, same as at fitness institutions."

"No, I did not see any acts of prostitution."

Case dismissed on the grounds of lawful excuse.

Tally for the day: 15 adjournments, one dismissal, two acquittals, and one withdrawal.

The Right to Privacy Committee hopes to balance testimony offered by Toronto police officers by providing witnesses to testify to what really goes on in the baths. How witnesses will be used depends on the particular lawyer and the circumstances of each individual case, but this strategy may very well save many found-ins an unwanted criminal record.

The organization emphasizes that a full courtroom can feel very supportive to the men on trial, and suggests anyone with free time during the day consider spending some of it in court.

If you feel you can testify, or just want to turn up one day for support, contact the RTPC at 730 Bathurst Street, or call 368-4392.

Philip Fotheringham □

1974: Picketing the publisher of the Toronto Star



1974: "Brunswick four": thrown out of a bar for singing "I enjoy being a dyke"



November 23 — Six men charged with keeping a common bawdyhouse at the Richmond Street pleaded not guilty before Provincial Court Judge F J McMahon. Crown Attorney Mary Hall drew testimony from several of the undercover cops involved in the six-month investigation, including Sergeant Gary Carter, who has been described as the Intelligence Bureau's "expert" on the baths. He has visited them at least 16 times.

Under cross-examination by lawyers Paul and Richard Stern, one of Carter's subordinates, Doug James, revealed that the investigation of the baths was connected to other police work in the gay community. James testified that the investigation included the "track two area" (downtown streets known for hustling), gay bars including the Parkside, the St Charles, the Quest and 18 East, as well as the baths. The project, called "Soap," was to search out "criminal activity in the gay community."

The trial lasted five days, until November 27. It will continue December 17, 18 and 21 but is not likely to end then.

November 30 — The trial of demonstrators Suzanne O'Callaghan and Michael Korican was scheduled to continue before Judge Sydney Harris. The two had been arrested during the tumultuous June 16 demonstration and charged with assaulting a police officer. It was postponed until January 28 but, in making the postponement, Harris ordered that no one in the courtroom talk to the witnesses before the trial resumed. Lawyer Suzy Scott, who needs contact with the witnesses to complete preparation of her case, will be appealing the order to the Supreme Court of Ontario. She has the support of the Crown Attorney, who is similarly affected.

December 2 — The two men accused of keeping the Back Door Gym and Sauna as a common bawdyhouse had their trial adjourned until February 10.

December 4 — Sixteen men accused of being found-ins at either the Romans II Health and Recreation Spa or the Richmond Street Health Emporium were scheduled for trial before Judge Paris. Defence counsel John Higgins was given adjournments for three of his clients. The first found-in to have his case heard was a man arrested at the Romans. He was represented by George Marron.

Since the admissibility of the "Notices of finding of a common bawdyhouse" is in dispute pending the December 16 hearing, the court clerk who recorded the trial of Stephen Briggs was called to testify. Briggs was the employee of the Romans who pleaded guilty to being a keeper.

Marron failed both to prevent the admission of that testimony and to mount a successful "lawful excuse" argument. The judge convicted and gave the man an absolute discharge.

Judge Paris was then prepared to adjourn the remaining cases when two alleged found-ins protested. One of them said he had travelled from the West Coast to be present for the trial, and Crown Attorney Dan McMahon withdrew the charge.



Vying for the leadership: "We can't go back into the closet," said Scarborough West MPP Richard Johnston (foreground), referring to the NDP's variable support for the inclusion of sexual orientation in the Ontario Human Rights Code. Sheila Copps (background), the Hamilton Liberal MPP who fought for legal protection for gay people in the recent debate on the Code, has announced her candidacy for leader of her party. Johnston, who is seeking the leadership of the NDP, told a recent general meeting of the Right to Privacy Committee that his party "lost an awful lot of credibility" when it backed off its pledge to support gay rights in the last provincial election. He said that the NDP wants to start rebuilding its image in the gay community, even though it may take some time. PF□

The second protest came from a 75-year-old man who defended himself, insisting that he heard "neither cries of agony nor cries of ecstasy" in his regular visits to the Romans. Paris ruled that, since the Crown had not established that the Romans was so clearly a common bawdyhouse that anyone using the place would know it, the man had a lawful excuse for being there and was not guilty.

December 7 — The alleged keepers of Club Toronto and The Barracks had their trial adjourned until after March 15, when the owners of the two baths go on trial for conspiracy (see story above).

Fourteen men charged as found-ins at the Romans and Richmond Street appeared before Judge Paris. The first accused was defended by lawyer Rick Carleton. His case will resume January 29 and continue February 2. The remaining (13) cases were postponed until May.

Compiled by Chris Bearchell, with court reporters Philip Fotheringham, Dennis Findlay and Elan Rosenquist. □

Surprise guilty plea by Club Bath head

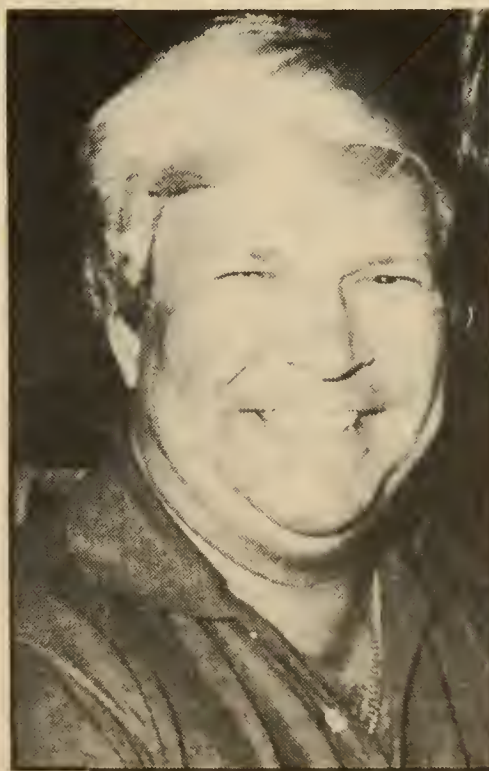
TORONTO — Miami businessman Jack Campbell, charged with conspiracy and bawdyhouse offences arising out of the February 5 bath raids, arrived in town November 20, pleaded guilty to one of the charges, arranged to pay a \$40,000 fine in yearly installments of \$10,000 and left the same afternoon.

His co-accused, activists George Hislop and Peter Maloney, businessmen Jerry Levy and Rick Stenhouse and fellow-American Ray Diemer, were unaware of Campbell's decision until it hit the evening news.

Campbell and the others were charged April 22 with "conspiracy to possess proceeds obtained from crime"

and "conspiracy to keep a common bawdyhouse, conspiracy to publish, distribute, or circulate obscene matter and conspiracy to sell obscene matter." The charges arose from their business connections to two baths, The Barracks and Club Toronto. The obscenity charges related to sex toys sold on the two premises.

The Crown agreed to drop the second charge against Campbell in exchange for a guilty plea on the first one. The fine is the highest in Canadian history on such a charge, according to the *Toronto Star*. Although the Attorney General had moved to extradite Camp-



Convenience: Club Bath boss pleads guilty

bell and Diemer, notices had yet to be served on the two Americans at the time Campbell agreed to plead guilty.

Conspiracy is a sinister sounding, all-encompassing and indictable offence — maximum penalty ten years. The Crown

claimed that, over a three-year period, \$500,000 had been sent to the two American partners who are part of the Club Baths Chain.

Diemer is a former director of and a shareholder in both Toronto baths, and is currently president of the chain. Campbell, a founder of the Club Baths Chain, is a director and shareholder of Club Toronto and The Barracks. The Club Baths Chain is a trade association offering member businesses shared membership and clientele and cooperative advertising.

Campbell pleaded guilty he says, because "the issue was studied and it was felt we would not have won the battle," despite assurances to *TBP* last spring that he was appalled by the charges and intended to fight extradition. He claims that his plea will not affect the cases of his co-accused, and that he's "not aware of any political struggle."

"The only information I receive is from *The Body Politic*," he says which has lead him to conclude, from our coverage of the guilty pleas by owners of the bath raided in Edmonton, that he can't expect to win any popularity contests for his actions.

The Right to Privacy Committee's Bob Gallagher, at a press conference November 23, denounced the Crown's strategy of bargaining for guilty pleas. It is "designed to prevent the facts from seeing the light of day, and to avoid making their case before the public," he said. He reaffirmed the intention of the accused conspirators and their supporters to fight the charges all the way, and called Campbell's action "a plea of convenience."

George Hislop says Campbell's betrayal "came as a complete shock," and said Campbell, who is active with the Democratic Party Gay Caucus, "is the last person I would expect this from." He declined to comment on implications for the continued business relationship between Campbell and the others who still face charges.

Peter Maloney felt he had been "actively misled regarding Campbell's intentions." He too insisted that, legally, the guilty plea would have no bearing on the cases of the others. Maloney also told *TBP* that there was no danger of Diemer following Campbell's example.

Diemer appeared in a Toronto courtroom December 11 to set bail, thus rendering extradition proceedings unnecessary. Crown Attorney Ian MacDonnell urged the judge to set a large sum. Judge C Scullion set the figure at \$5,000 — not an unusual amount for someone who lives outside the jurisdiction — and required him to inform the court of any changes in his address.

The Torontonians charged in the case — Hislop, Maloney, Stenhouse, and Levy — were all originally subject to strict bail requirements, including the condition that they report to police weekly. Lawyer Morris Manning appeared in court December 10 on behalf of Hislop and Levy and had all reporting conditions deleted. Maloney and Stenhouse had had the same arrangements made earlier.

The remaining accused conspirators are scheduled to appear at a preliminary hearing beginning March 15.

Chris Bearchell □



COPWATCH

This month we feature the continuing adventures of the Citizens' Independent Review of Police Activities — as they try to do just that. And spotlight the case of a Winnipeg man who discovered there is a difference between police review and independent review — when the issue is criticism of police behaviour.

Statistics freaks will have to wait until next issue — figures on the disposition by the police complaints bureau of citizen complaints were not available at press time.

If you've got a story for COPWATCH (and we're looking for positive ones too), give Gerald Hannon a call at 977-6320.

No brutality, say police to charges from CIRPA

Police have completed the early stages of an investigation into allegations of assault and torture — and the investigators have found no evidence to justify criminal charges against any officers.

Staff Superintendent John Reid made the announcement December 10, after he and two other senior officers had completed investigations into five of 16 complaints of assault by police while suspects were under interrogation. The complaints had been brought before the police commission October 22 by the Citizens' Independent Review of Police Activities (CIRPA), who supplied the commission with signed statements from individuals complaining of abuse and assault.

Although each complainant stated specifically that he or she did not want the matter investigated by a police officer, the commission put Reid and two other officers in charge. Predictably, they encountered difficulties in getting interviews or cooperation from most of the complainants — frequently, according to CIRPA chairman Mark Wainberg, because the individuals "feared reprisals by way of public mischief charges."

Reid's team is also investigating four of 13 allegations by a group of seven criminal lawyers that members of the hold-up squad routinely use torture to extract confessions from suspects. Reid also claims to have been hindered in these investigations by lack of cooperation from accusers and their lawyers.

Reid's report will now go to Superintendent William Dickson of the police complaints bureau before ending up on the desk of Sydney Linden, the recently appointed civilian complaints commissioner. Linden is hampered at present by the fact that the government bill creating his position has not yet been proclaimed. That formal hurdle should soon be passed. At that point, Linden could accept Reid's report, investigate it further, or order a public inquiry.

Reid has been quoted as saying that, if Linden orders such an inquiry, "I would have no problems with that."

CIRPA has been calling for a full public inquiry since October 22. In a December 8 letter to police commission chairman Phil Givens, Mark Wainberg notes that "it is almost fifty days since these matters were brought to your

attention. Your continued refusal to cooperate in arranging a public inquiry is undoubtedly having the effect of stale-dating some of these complaints."

"We once again urge you to request the Attorney General to call a proper public inquiry."

When questioned in the legislature December 1 as to whether such an inquiry would be forthcoming, Attorney General Roy McMurtry replied "it is rather premature to suggest that a public inquiry would be in anybody's interest."

Winnipeg man is vindicated

Although the COPWATCH beat usually covers only the Toronto police and police commission, a recent Winnipeg case is worth noting for the light it casts on the whole issue of independent review of allegations of police misconduct.

A Winnipeg man called David Organ was recently awarded \$3,000 by a county court judge who ruled that a police officer had used excessive force when he shot Organ during a dispute in December 1978.

Organ had to fight his three-year battle because, according to his lawyer Norm Cuddy, a board of inquiry consisting of police officers had heard the same evidence from the same people only a week after the shooting — and concluded the officer was justified in using his revolver.

Cuddy called the police investigation a "whitewash" and a "rubber-stamping," and said the case makes a good argument for changing the way police investigate themselves. Organ said the police had gone so far as to be uncooperative in providing documents he needed for his defence, and also criticized the internal investigation which had cleared the officer of any wrongdoing.

Organ spent two months in jail in 1979 for assaulting the officer, and has spent more than \$25,000 in legal fees.

Dialogue with the police?

Toronto Gay Community Council announces an open discussion of Council policy on gay/police relations and implementation of the Bruner Report recommendations.

Sat, Jan 16, 3 pm, 519 Church St.

I've got a secret

Metro Police Commission chairman Phil Givens refused November 18 to authorize a statistical analysis of the force to determine whether minority groups are fairly represented among police officers.

Responding to an inquiry from a City of Toronto subcommittee chaired by Alderman Gordon Chong, Givens said "such a request appears to be a retrograde step at a time when the whole thrust in employment statistics is to get away from race, colour and creed."



Guilty: A provincial court judge found Dave Davies (right) and co-owner George Pratt (not shown) guilty December 17 of four counts of overcrowding at 18 East bar. The men were fined \$2,300. One charge was withdrawn, and three more were adjourned to April 16.

"About as rational," the *Globe and Mail* editorialized, "as the refusal of a doctor to examine an X-ray on the grounds that it would be an invasion of the patient's right to privacy."

Suits bring counter-suits

Anyone losing a case involving a criminal charge against a police officer may well face charges him or herself — of laying a malicious complaint.

The policy of laying such charges against citizens received some notice recently when the Metro Toronto legal department lost its first case.

Jane Egan, a department lawyer who handles many such cases, said the department began laying malicious prosecution charges in 1976, and had won every case it fought until losing one December 9 in the Supreme Court of Ontario.

She said the department had sued 30 to 40 people, and "we have been getting in court between \$4,000 and \$8,000 for each officer."

The policy of proceeding with such prosecutions was devised "for the publicity value that... would serve as a

deterrent to persons contemplating bringing frivolous and unjustified criminal charges against policemen," according to Metro corporation counsel R M Parker.

Killer at large, police need help

Metro Toronto Police Homicide Squad so far have drawn a blank in their investigation of the stabbing murder of John Henry Martin.

A roommate found the unemployed hairdresser stabbed to death in his apartment at 550 Jarvis St in the early morning hours of Monday, Nov 16.

Martin was last seen leaving Boots at the Selby bar in the company of another man around 10:30 pm, Sunday, Nov 15.

"We're running into a lot of problems with gay people who just won't come forward," Staff Sgt Robert Strathdee told *TBP*. He said Homicide had interviewed a number of people and received several anonymous tips, but they led nowhere.

"Someone out there knows what happened and we need that information," said Sgt Strathdee.

Anyone with leads should contact the Homicide Squad at 967-2375. Or call *TBP's* News Department at 977-6320 and we'll pass the information along. □

1976: Montreal protests Olympic "clean-up"

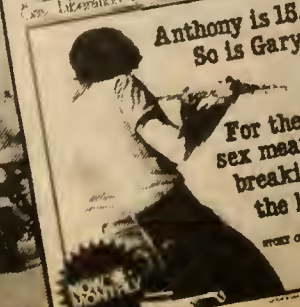
Body Politic
Gay Liberation Journal
No. 24, 2, 1976



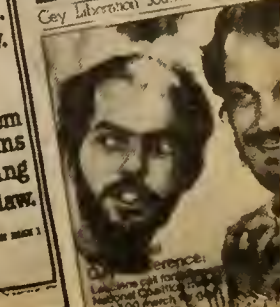
Body Politic
Gay Liberation Journal
No. 25, August 1976



Body Politic
Gay Liberation Journal
No. 26, September 1976



Body Politic
Gay Liberation Journal
No. 27, October 1976



IN THE COURTS

Jury acquits gay OPP officer of charge of indecent assault

ST CATHARINES — A County Court jury here acquitted Paul Head December 9 of a charge of indecent assault on a male — and closed another chapter in the continuing saga of the openly gay former Ontario Provincial Police officer from St Catharines who has been fighting since March 1978 to get his job back.

The jury of seven men and five women deliberated for only two hours before acquitting Head. The two-day trial was heard before His Honour Judge F J Kovacs.

The indecent assault charge against Head appeared to be an OPP ploy to further discredit him, and to justify his continued exclusion from the force. The charge was laid April 29, 1980, about a month after Division Court had ordered him reinstated because his resignation had been "extracted by pressure."

(Head says he was forced to resign from his position as constable with the OPP after a four-hour, late-night police interrogation. Head had been charged with gross indecency because he had a 14-year-old lover at the time. That charge was dropped after he pleaded guilty to contributing to juvenile delinquency. He was given a suspended sentence.)

Head's lawyer Paul Osier was able to show in court that it was the police, not the complainant, who leaped at the opportunity to charge Head again — this time with indecent assault. Wayne Riddell, 24, admitted that he hadn't wanted to press charges, that he wanted "only to forget about it." Police, however, laid the charge unilaterally.

The charge claimed that Head had massaged Riddell's shoulders, ran his hand on the outside of his thigh and brushed his hand over his crotch area.

The matter came to police attention through sheer coincidence.

Riddell and friend Brad Weatherly, who had also been at a party at which the assault was supposed to have taken place, were returning to their home in Mount Hope when they were stopped by an OPP officer. Driver Weatherly was asked to take a breathalyzer test, and Riddell said, "OK, you bastard, I was assaulted by one of your OPP officers last night." He then described to OPP constable Thomas Wainman what he was to allege Head had done. Two weeks would pass, however, before Head was charged.

Riddell admitted during the trial that he told the story in hopes that the likely charge of impaired driving would not be laid.

Crown witnesses who had been at the party gave differing versions of the kind of touching that was supposed to have taken place.

The acquittal clears away one worry

for Paul Head, who has decided to go to the Supreme Court of Canada to appeal a stop court order overturning a Divisional Court order that he be reinstated to his job.

The Ontario Court of appeal ruled October 14 that the Divisional Court was wrong in concluding that Head's resignation had been forced. Mr Justice Thomas Zuber said Head was "a mature and experienced police officer," and had not demonstrated that "he was subjected to such duress and coercion that his resignation was not truly voluntary."

No date has been set for the Supreme Court hearing.

Head is asking for back pay of more than \$100,000. He is presently without work and looking for a job.

Gerald Hannon □

Appeal court revives indecent assault law

WINNIPEG — The Manitoba Court of Appeal has rejected a provincial court judge's ruling that the indecent assault section of the Criminal Code (section 156) is inoperative because it contravenes the Canadian Bill of Rights.

The appeal court was ruling on Judge Scott Wright's decision in the case of a Winnipeg man charged with six counts of indecent assault on a male (*TBP*, December). Michael Skremetka, lawyer for the accused, had argued that section 156 discriminated on the basis of sex because it dealt only with assaults by males, and because it provided a higher penalty for assault against men than against women. The Crown appealed Judge Wright's decision.

The appeal court ruled November 25 that Parliament was passing judgment on homosexual and heterosexual behaviour rather than discriminating against men or women. For this reason, the court said, it was not contrary to the Bill of Rights that a male's indecent assault on another male should carry a maximum 10-year term, while a man charged in a heterosexual assault case would receive only five years.

If this is true, Parliament has clearly overlooked lesbians, since an indecent assault by a woman against another woman would merit only a five-year term, according to the Criminal Code.

While the appeal was in progress, the provincial Attorney General's office had temporarily stopped laying charges under the section. The judgment in an indecent assault case involving another man, Ray Troughton, had been postponed until the appeal court decision. Troughton has since been found guilty, but has not yet been sentenced.

Lawyer Skremetka said he will apply to the Supreme Court of Canada for leave to appeal the case.

Robert Trow □



photo: Rick Bebout

Class reunion: Sergeant Mike Jennings, leader of the police porn squad raid on *TBP* in 1977, revisited the office November 24 to issue summonses to Pink Triangle Press officers Ed Jackson (left), Ken Popert (right) and Gerald Hannon (not shown). The three are to appear in Provincial Court December 21 to set a date for a new trial on indecency and immorality charges arising from the article "Men Loving Boys Loving Men," published in issue 39. After four years, an acquittal, a successful appeal by the Crown and two unsuccessful bids to have the retrial order quashed, *TBP's* collective, friends and supporters are bracing themselves for another defence of the magazine's right to discuss the controversial topic of man/boy love in its pages.

RELIGION

Church council votes admission to MCC

TORONTO — The Bloor-Spadina Inner City Church Council agreed November 19 to admit the Metropolitan Community Church (MCC) to its ranks.

Eight of the nine Protestant churches in this downtown Toronto neighbourhood voted in favour of MCC's admission to the council. Only the Baptists voted against it.

MCC pastor Rev Brent Hawkes told *TBP* that this official membership comes after a year of informal involvement with the council.

Hawkes has been asked to chair the Week of Christian Unity for the Bloor-Spadina area churches in January of 1982. "This will give me an opportunity to minister to the mainline churches — a benefit for us and a benefit to them," Hawkes explained. □

OK to ordain gays, church group says

TORONTO — The largest regional division of Canada's largest Protestant church has moved a step closer to admitting openly gay and lesbian candidates to its ministry.

The Ministry, Personnel and Education committee of the United Church of Canada's Toronto Conference proposed in early November that "sexual orientation should not be a criterion for or against the admission of a candidate to the ministry."

Rev Robert Smith, president of the conference, told *TBP* that this resolution will have to be approved by a general meeting of the whole conference in late spring before becoming official policy. Even then, the ruling would apply only to ordinations in the south central region of Ontario.

Smith added that the United Church does not now formally prohibit the ordination of lesbians or gay men, but many conferences would have difficulty accepting them, especially ones who were open about their sexuality.

A controversial United Church report on human sexuality, currently being studied at local levels prior to debate at the church's 1984 General Council, states that "there is no reason in principle why mature, self-accepting homosexuals, any more than heterosexuals, should not be ordained or commissioned."

Rev Smith preached on "The Church and the Homosexual" to his November 15 Sunday morning congregation at Eglinton United Church in downtown Toronto. Advance publicity of the sermon topic, including negative comments in the *Toronto Sun*, brought anti-gay crusader Stew Newton, founder of Positive Parents of Ontario, to the church door where he handed out leaflets similar to those he has used to defame candidates in recent municipal elections. Newton was joined by John Curtin, who ran unsuccessfully against former mayor John Sewell in the recent Ward 6 aldermanic by-election.

Both Newton and Curtin attended the service and responded to Smith's invitation to participate with other worshippers in a "talk-back" after the sermon.

Smith warned the congregation that biblical injunctions against homosexuality have to be interpreted historically, just as do rules prohibiting "eating pork, intercourse during menstruation and misusing incense." He pointed out that gays do not choose their sexual orientation and that "our stereotypical views of gay persons and gay lifestyles are inaccurate and unfair."

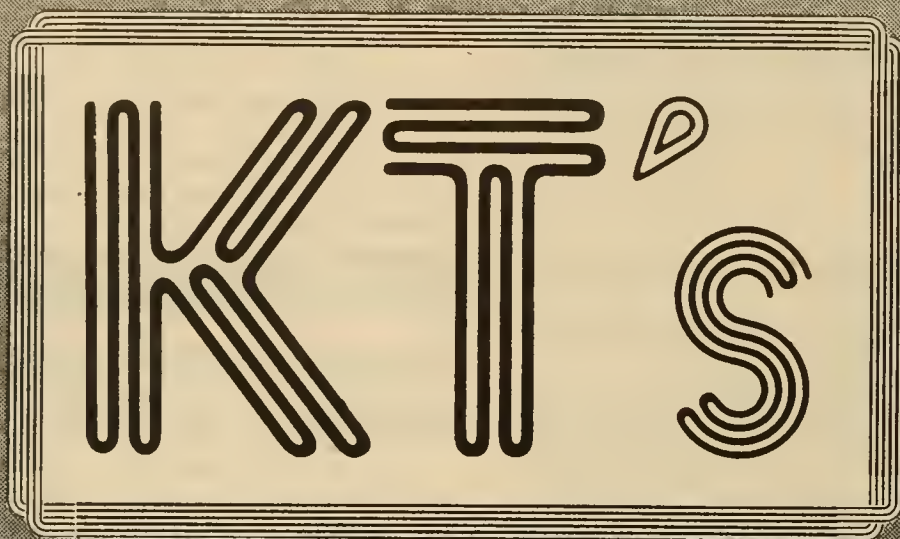
Ontario's Attorney General, Roy McMurtry, is a member of Eglinton United Church but was not present at the service.

Roger Spalding □



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Secretary of State kills gay education project

WINNIPEG — The federal office of the Secretary of State has turned down a grant proposal for a public education project submitted by Gays For Equality (GFE), even though the project had been approved at lower levels of the department.

Project Understanding was originally approved by the local branch of the Secretary of State in January 1981, and \$4,500 set aside for it pending approval at the national level. The project was designed to fund a number of educational activities, including GFE's local cable TV programme, a media-awareness project aimed at newscasters, a literature packet for high-school guidance projects, and another package for nursing and health-care instructors. Several letters of support from social service agencies attested to the worthwhile nature of the project.

In May, the department's regional review committee agreed to the proposal. However, GFE was officially informed in September that the Secretary of State would not approve the project because funds weren't available. GFE spokesperson Chris Vogel says sources in Ottawa told him that the project had been vetoed by an anti-gay officer in the federal office.

Vogel said sources inside the department have indicated that the federal office has an unofficial policy of refusing grants to gay organizations because gays are not covered by federal human rights legislation. Apparently, the department is reluctant to fund gay-related projects under its human rights programmes for fear of incurring public criticism.

Nancy Lawand, Director of Women's Programmes for the Secretary of State's Department, told *TBP* that "there has been discussion within the department on the gay issue, but we don't have anything developed officially."

She said there was no programme which would fund gay projects *per se*, and could remember only two occasions when gay groups had received funds under the human rights programme.

André Lefort of the Human Rights Directorate of the Secretary of State said in an interview that "in the years I was doing grants there was no policy that we were to ignore requests from gay groups." He added that, over the years, there had been "a number" of requests from such organizations, but "I can't remember there were many approved. There might have been one."

Vogel says GFE will resubmit the project next summer, under a different name and for a smaller amount.

Robert Trow □

Archives wins charity battle

TORONTO — The list of registered Canadian charities now includes the Canadian Gay Archives, winners of a 20-month battle with Revenue Canada for tax-exempt status as a registered charity. Granted November 18 on appeal of an earlier rejection, the status is retroactive to April 1.

Founded in 1973, the Archives first sought charitable status last year, in anticipation of a fundraising drive.

Revenue Canada refused the application in August, describing the Archives as an organization "formed by a group of individuals primarily for the promotion, advocacy, or performance of a purpose peculiar to them." The Ar-

chives appealed the decision, offering letters of support from journalists, government departments and academics, establishing the benefit of the collection to the entire community.

Archives spokesperson James Fraser announced that a major fundraising campaign will be launched as the result of the registration.

The Canadian Gay Archives is located at 24 Duncan Street in Toronto. The collection, reputed to be one of the best anywhere, includes everything from books and periodicals to buttons and matchbooks.

Donations and queries can be directed to CGA, Box 639, Stn A, Toronto, ON M5W 1G2.

Craig Patterson □

Bright future for Ottawa group

OTTAWA — A good turnout, a sense of community and common purpose and the equal participation of women and men were the main features of the November 28 Gays of Ottawa (GO) general meeting. The heady seven-hour session drew upwards of 65 people, and one GO veteran commented, "We took some new, and I hope some bold, directions and decisions."

Last year's annual meeting elected an all-male board of directors. This year the board has equal numbers of men and women. Roger Galipeau was elected to a second term as president, Jean Lamoureux, Lloyd Plunket, Peter Demski and Sandy Ginnish were all re-elected. New members are vice-president Linda Wilson, Isabelle Martin, Mary Scanlon, Judy Girrard and Bob Read.

Lesbian participation in GO began to pick up 18 months ago when three women began a Thursday night lesbian drop-in. There are now about 55 women in the group and they also organize the Saturday night lesbian pubs at the GO Centre at 175 Lisgar.

"We show about a \$300 deficit on paper," Kevin Orr said, "but in reality we're more than breaking even." Last year's budget was \$11,000; this year's is \$16,000. An application for a grant to hire a full-time volunteer coordinator is now before Ottawa City Council's Social Planning and Development Committee. The fate of the application won't be known for some months, but a confident Gays of Ottawa is already taking steps to be able to finance the position itself. □

Canadian film features raid

HALIFAX — A Canadian film currently being made in Halifax features a raid on a gay bar by a gang of thugs — but the Turret, the city's gay community centre, turned down the film company's request to shoot the scene on its premises.

The Turret executive cited "excessive violence" in the film as the reason for the refusal. One of the bar patrons is apparently killed during the raid.

A representative of Surfacing Films told the Gay Alliance for Equality's Emerald Gibson that "we don't want to offend anyone in this film. It's not meant to be anti-gay or pro-gay. It's meant to be anti-fascist."

Entitled *Siege* and directed by Michael Donovan, the film is loosely based on events during the Halifax police strike in the summer of 1981. It will be distributed by an American company, and may not be released in Canada for some time. □



WHAT'S CGRO?

The Coalition for Gay Rights in Ontario (CGRO) is several hundred women and men and more than 30 gay organizations across Ontario who have:

- ✓ met with politicians to fight for gay equality in jobs, housing, health care, education, public and social services
- ✓ created a voice for lesbians and gay men across the province
- ✓ established a permanent office in Toronto with full-time staff
- ✓ produced and distributed thousands of pieces of educational material
- ✓ sent a grassroots organizer all over Ontario to help gay people get organized to build a new future for ourselves

And with **your** support, we'll carry on this work.

Much of what CGRO accomplished last year happened because we could pay someone to work full time for gay rights. This year, the Gay Community Appeal of Toronto is raising money to pay half of our staff-person's salary. Now we have to count on dues from new and renewing members to raise the additional \$6,000 we need. And we need most of that money by March 1.

For just \$10 you can keep in touch. And help us carry on. Join CGRO today!

I want to help strengthen our community.

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The Right To Privacy Committee Support Group offers peer support for people who've run up against the law because they're gay.

Toronto 961-6033

WANTED: a calm, special place where my friend and I can eat together quietly, joyously. We're tired of glitter, noise and the tensions they create; we're bored by snotty maitre d's and hustling waiters who flirt rather than serve us well; we object to gimmicky menus full of chemicaled food and trendy, tasteless entrees. We're fed up with overpaying and being underfed. We want a place that has a bit of human dignity. WHERE CAN WE GO?

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POLICE

City Council urges police chief to recognize gays as legitimate

TORONTO — Two "good faith" recommendations from the Bruner Report on Police/Gay Community Relations have survived passage through City Council and will form the basis for a public policy statement on the legitimacy of the gay community to be issued by police chief Jack Ackroyd some time in January.

A Gay Community Council delegation met with Ackroyd December 11 to discuss specific problems with wording the upcoming statement, and Ward 6 alderman Gordon Chong, who has been acting as a liaison between the gay community and the police, attended a meeting of the Board of Commissioners of Police the previous day to sound out their reaction to the City Council proposals.

The only remaining hurdle appears to be getting all of the police commissioners to agree to the wording that has evolved over the last two months. Only Metro chairman Paul Godfrey, Etobicoke mayor Dennis Flynn and Chief Ackroyd were familiar with the recommendations. "I've appeared before the commission," Alderman Chong said, "and I'm hopeful that the general spirit and intent of the recommendations will get through."

Although Ackroyd was not able to make any definite commitments at the meeting with gay representatives, he reported that an assistant from the planning department has been researching various departmental standing orders and declarations of intent which touched on the subject. "I have no problem with issuing such a statement," he told *TBP*, but he said he needed the authorization of the commission and agreement of a city council committee before proceeding.

The gay community representatives who met with Chief Ackroyd included MCC's Brent Hawkes, Bob Gallagher from the Right to Privacy Committee, Lambda Business Council president John Higgins and Tom Warner of the Association of Gay Electors. "I was pleased with the meeting," said Hawkes afterwards. "We're heading in the right direction."

The recommendations from the original Bruner Report have undergone several alterations since they were first made public September 24. The Neighbourhoods Committee, a standing committee of City Council, made the first changes when it requested that only two recommendations be acted on by the police as an indication of good faith before the rest of the report would be considered.

These recommendations then went November 19 to City Council, which voted 20-2 to accept a compromise resolution offered by Ward 6 alderman Gordon Chong. Chong, who had taken the initiative in arranging exploratory meetings between representatives of the Gay

Community Council and Metro chairman Paul Godfrey and police chief Jack Ackroyd, had checked with individuals on both sides before proposing his changes in wording. It was his assurance that the police would accept these proposals which carried the day.

The first resolution called on the police chief to make a public statement to the police department to clarify that the "gay community is not to be singled out for special attention" and "constitutes a legitimate community within Toronto which is entitled to the same rights as other minority communities and whose individual members are entitled to the same respect, service and protection as all law-abiding citizens." The resolution also asked for a clear policy statement on non-discrimination in hiring and promotion.

The second resolution, modified by Chong from an original motion forwarded from the Neighbourhoods Committee, called for "a gay awareness programme to be established and incorporated into a general Community Awareness Programme" which would "sensitize and maintain the sensitivity of members of the Metro Toronto Police Force and its recruits to the various minority groups which make up Metro Toronto."

The City Council debate over the Bruner Report recommendations represented a significant defeat for Mayor Art Eggleton, who tried to remove all references to "legitimate community" and replace the original motions with vague calls for a Minority Rights Statement and a Minority Awareness Programme. His reasoning: "To any resolu-



Getting people together: Alderman Gordon Chong proposed compromise to City Council

tion that smacks of special status, I say no, clearly no."

(A confidential survey of voter attitudes toward the mayor was recently leaked to the *Globe and Mail* and, according to reporter Ross Laver, "of the 31 percent of the sample who felt that Eggleton was doing a better job as mayor than his predecessor, John Sewell, the largest single group gave as their reason the fact that they disliked Mr Sewell's support for homosexuals.")

John Sewell, now Ward 6 alderman, pressed Eggleton to explain his watered-down motion. "Do you think the police have a particular problem with the gay community?" he asked.

"Every community has some members who are law-abiding and those who aren't," Eggleton replied. "I don't believe the police department has persecuted the gay community. I don't believe the gay community has been put down by the police."

"You're dealing with a group of people who don't have rights," said Sewell, "and the way to ensure fair treatment is to say clearly that you don't treat the gay community any differently." He added, "I don't understand why people want to welch on that."

That's not asking for special status, that's saying: treat 'em the same."

Both the left and right wing of council deserted Mayor Eggleton on his motion. "The mayor's recommendations are not addressing the problem," said Chong, "they're skirting the issue." Ward 9 NDP alderman Pat Sheppard said, "I really regret the mayor's speech. I don't know where it's coming from. The mayor has lost touch with what's going on outside this building."

Conservative aldermen like Ying Hope and Joe Piccininni also rejected the mayor's motion. "I have to commend Gord Chong," said Piccininni. "He did a lot of work and got people together. I may lose the friendship of the mayor forever, but Chong has to be supported."

Only two members of council consistently opposed the final two-part motion: Mayor Eggleton and Ward 4 alderman Tony O'Donohue.

The police commission will be dealing with the Bruner recommendations at its first meeting in the new year, slated for January 14. The Neighbourhoods Committee will consider the rest of the report January 12.

Ed Jackson □

YOUTH SERVICES

Kids left out in cold as the battle heats up

TORONTO — "I want to contact boys who have had problems with male wards assigned by the Metropolitan Children's Aid Society. Contact Stew Newton, Chairman of Positive Parents. 484-1281."

Whether or not it was this *Toronto Star* classified ad which brought the case to the attention of that ubiquitous anti-gay group Positive Parents, Newton revealed his first "victim" at a November 27 press conference. He produced a married couple who said that their son had been enticed away from home by telephone conversations with a well-known gay activist. They said they had taped these conversations, which they characterized as "disgusting" and "child pornography."

According to the gay activist, these conversations and brief meetings were always initiated by the young man himself and were completely above board. They were probably the only coming-out support that the lonely youth was getting at a crucial stage of his life.

Presently in a stable foster home after being rejected by his family, the youth's unpleasant experiences in a variety of unsympathetic group homes and foster homes graphically illustrate the need for more gay-positive social services.

Meanwhile, the possibility of a group home for gay youth fades and the Ministry of Community and Social Services continues to refuse to release a report on the social service needs of gay youth in Toronto.

The stonewalling on this issue appears to be consistent with a larger government move to scrap a long-standing policy of "intervention" into troubled family situations. This new non-interventionist policy has provided a rationale for massive cutbacks in group home and other non-family facilities.

Recent media attacks on the bureaucratic and ineffectual Children's Aid Societies have helped to create the climate whereby fundamentalist pro-

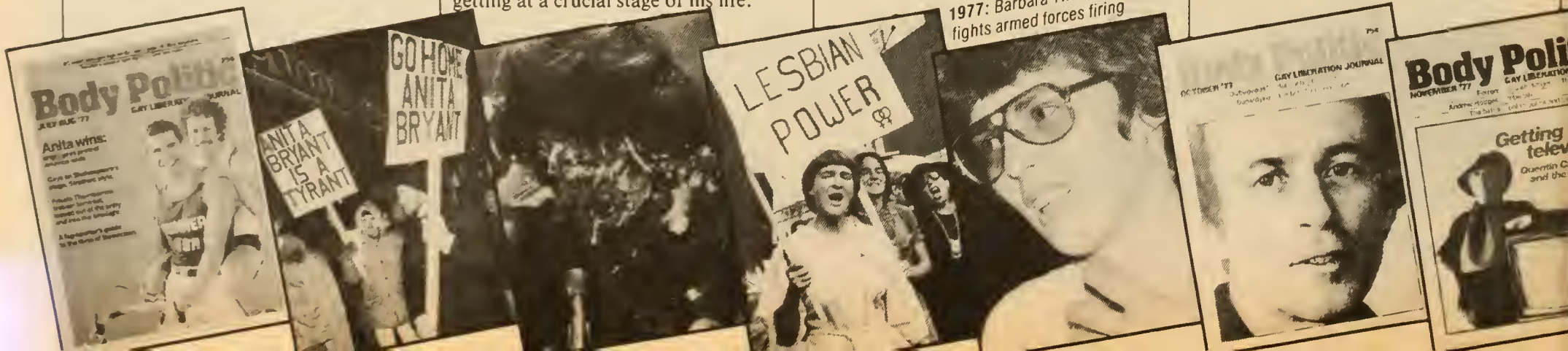
family groups like Positive Parents can inject the "homosexual menace" into the debate.

The following are the latest developments which have pulled the gay and women's communities into the battle for social services.

● Judge George Thomson, Associate Deputy Minister of Community and Social Services, told a meeting of the Gay Academic Union November 19 that the Ministry is "in the midst of a struggle to develop policy" around the issue of social services for gay youth. He said that a report commissioned by the Ministry is still under wraps.

"Until the Minister (Frank Drea) has made a decision on where he stands, he won't release the report," Thomson said. "He's not prepared to engage in broader policy consultation."

Thomson confirmed that Drea "has rejected a special residential programme" for gay youth, but refused to make any effort to justify the decision.



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"I don't represent the government; I work for it," he said.

● The Gay Community Council at a meeting December 16 set up a task force to study the policies and services of existing agencies, and to develop recommendations for changes in provincial legislation as well as changes in the training of social workers and mental health professionals. The task force, proposed by Rev Eilert Frerichs, President of the Social Planning Council of Toronto, will look at issues affecting both lesbians and gay men.

● Housing needs of young single women are also in a crisis situation in Toronto. Two major residential facilities are threatened with closure or loss of funding.

The YWCA-operated MacPhail House, a permanent residence for 279 young women (many of them lesbian) at 389 Church St, is in danger of closing. A Women's Housing Coalition was formed December 3 to fight to save MacPhail.

The YWCA is also threatening to pull out of the operation of Stop 86, a 25-bed hostel and crisis centre for young women located at 86 Madison Ave. According to Executive Director Ellen Campbell, Stop 86 is "operating at capacity virtually every night." She said that "the majority of the women served are between the ages of 16 and 19 years."

● A report issued November 23 by John Kruger, Metro Toronto's Commissioner of Community Services said that "changes have to be made" in Metro's hostel policy. It called for more provincially funded support services and housing to accommodate the growing population of homeless in Metro.

According to the report, hostels are experiencing a marked change in clientele, "notably an increase in unemployed or troubled youth, indigent elderly persons" battered wives and former psychiatric patients.

● A major two-part series published November 23 and 24 in the *Globe and Mail* has pointed out the problems of Ontario's costly child welfare system and roused the ire of both government and Children's Aid Societies officials. "Thousands of Ontario children have been needlessly taken out of their homes during the past 20 years by a child welfare system that provincial officials now say was seriously misguided," the series charged.

"Prompted by its findings that the child welfare system was needlessly taking children into care and costing too much, the Government implemented last January (1981) a new financing system aimed at tackling both problems," wrote *Globe* reporter Yves Lavigne.

A recent internal Ministry document estimated that, in the last two decades, spending by Children's Aid Societies multiplied 34 times and the number of group homes tripled.

According to Ministry officials, fewer children are now being taken out of homes, but the amount of money

1977: Thousands storm the streets in Montreal, in biggest Canadian gay demo to that time, to protest October police raid on Truxx bar

MEDIA

Lesbian newsmagazine revives

TORONTO — Using the Vancouver National Lesbian Conference of this past spring as a focus for reorganization and new inspiration, a three-woman collective has revived the once dormant *Lesbian/Lesbienne* newsmagazine. The first issue grew out of discussions at the 1979 Bi-national Lesbian Conference in Toronto. The second issue, which reported on the Vancouver conference, was not produced until October 1981.

The third issue is in production now and is scheduled for distribution in January. Lynne, Pat and Wiesha have chosen as their first priority regularizing the frequency of their publication at ten times a year.

While she admits there is some fear they might become a Toronto newsletter, Pat says "We're set up to be a national communications network. Right now, what we really need is information, contacts in other cities across the country and, of course, money."

Subscriptions are \$5 a year from Box 70, Station F, Toronto M4Y 2L4. □

Phone line plans expansion

Women call the Lesbian Phone Line for many different reasons. Often it is their first chance to talk about their lesbian



The collective: (back row, left to right) Christine Donald, Elizabeth Hopkins, Darlene McDougall; (front) Marg Moores and Sue Cook (holding phone)

Children's Aid Societies are requesting has not decreased proportionately.

The gay community would often recommend that gay or lesbian youth leave hostile home environments, either permanently or for a transitional period while parents adjust to the reality of their offspring's homosexuality. However, the new government policy will make that much more difficult.

● Metro Toronto Police's Morality Squad, meanwhile, continue to lay



photo: Judith Van Dyke

Sound Women: a Toronto radio show and broadcast collective includes (left to right) Liz Devine, Lyne Waddington, Janet Thomson, Barb Harding and Shelly Hobbs. Their passion is broadcasting music and information by, for and about women. Four of the five are directly affiliated with Ryerson Polytechnical Institute's CKLN (102.9 FM), which carries their hour-long 11 am Sunday show. It's also available to Rogers Cable TV subscribers.

Sound Women has been on the air since September. "We were all novices when we started, except Shelly Hobbs who trained us," Liz Devine told TBP. "We made mistakes when we first started, but we've more or less mastered equipment problems and all the other hassles that go with broadcasting." The show is a blend of alternative and popular women's music and a public service announcement segment called *Datebook*.

Direct announcements as well as feedback and enquiries to Lyne (597-0723 days) or Shelly (531-1339 evenings). □

feelings, to share with someone they know to be a lesbian. Children call, as do grandmothers, married and single women, the uncertain and those who are quite sure. They seek information varying from "how do you know you're a lesbian?" to "how do I meet other women?"

"We provide practical information, a sharing of feelings, referrals if needed, a space where it is possible for women to look at their feelings in the light of what they want rather than what they have been told they *should* want," says Christine Donald of the collective.

Originally established as part of the Lesbian Organization of Toronto (LOOT) back in January 1977, the Phone Line was able to keep going thanks to the offer of space from a downtown women's organization, when the LOOT house on Jarvis Street had to be closed. In September 1981, they changed their name to the Lesbian Phone Line because they felt they were carrying the burden of the hopes and expectations, the resentment and nostalgia still felt towards LOOT.

A disappointingly high 38 percent of

last year's calls were from men — of these, only eight were genuine enquiries. Gay male callers are referred to Toronto Area Gays or the Gay Counselling Centre of Toronto, where they can talk with other gay men. Less than one percent of the calls from women were hassle calls, but 96 percent of the men's calls were.

"We work as a feminist collective and find rewarding the exchange of feelings and information among ourselves and with the women who call," says Christine Donald.

At present the line is open only three hours, one evening each week. Thanks to the Gay Community Appeal, which funded an answering machine, a recorded message is played at other times. The collective would like to expand its outreach and extend phone time. Donations are welcome and, if you would like more information, you can call 960-3249 on Tuesday evenings or write Box 70, Station F, Toronto. On Sunday, February 7 at 3 pm, there will be a meeting at 348 College Street, 3rd floor, for women who are interested in joining the collective. □

soliciting and loitering charges against street youth who turn to hustling for survival.

"On a comparative level, the male problem has increased considerably when compared to female prostitution," says Morality's Sgt Lawrence Shackleton, who covers the Yonge St strip.

"When you went into the area of Breadalbane, Grosvenor and Bay Streets a year ago on any given night," he said, "you might see four or five kids loitering around. This year, you'll see 10 or 12."

"The most worrisome thing about the whole matter is that they're getting younger and there are different ones out

there each night," he added. "The majority are well-educated. They don't work. Their main concern is the easy dollar."

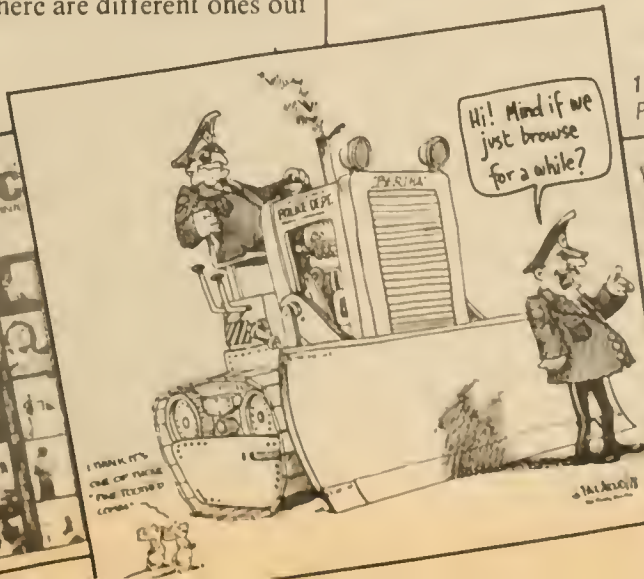
Morality Squad head Forbes Ewing gave TBP the following statistics on prostitution-related charges for all of Metro for the period January 1 to December 1. He said most of the charges were laid in the downtown 51 and 52 Divisions:

Soliciting	Loitering
Male 236	Male 171
Female 350	Female 413

Statistics were not available for a comparable period in 1980.

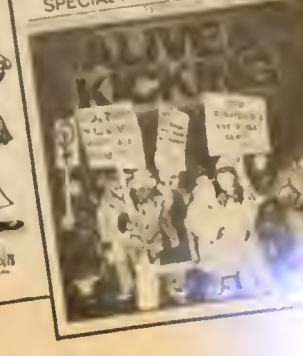
Ed Jackson □

Body Politic
GAY LIBERATION JOURNAL



1977: The Body Politic office raided

Body Politic
GAY LIBERATION JOURNAL
SPECIAL POLICE RAID ISSUE



In our February 1981 issue, we asked readers of *The Body Politic* to tell us a few things about themselves and their responses to this magazine. The survey, called "True Confessions," asked more than 70 questions in an open-ended format that invited detailed answers and personal comments — and we got them, from 53 women and 449 men across Canada, the US, Europe and Australia. We've had our hands full ever since culling comments and statistics, a process that has taken a lot longer than we had originally guessed.

In the September *TBP*, we published the first report of the results, concentrating on demographic information about those who responded and their opinions on politics and religion. In November we reported on response to *The Body Politic* itself — what parts of the magazine people read, what they liked and didn't like and what reasons they thought others might have for not reading *TBP*.

In this third report, we look at what readers said about the effect *TBP* has on how they deal with being gay, at suggestions made for improving the magazine and at a few comments made about the survey itself.

DOES TBP WORK?

At the beginning of the section of "True Confessions" called "You read it — and then...?", we noted that "one of the reasons we publish *The Body Politic* is to give gay people some idea of their situation in the world and to make them want to do something to improve it. Does it work?" The questions that followed asked about some of the things readers might have been encouraged to do (or, possibly, discouraged from doing) by reading *TBP*.

Question F1 asked, "How often does something you read in *TBP* lead you to have a discussion with someone else? Tell us about it."

Of the 409 people who answered this question, only 30 said they had never had a discussion arising from their reading of the magazine. Nearly half of the men and more than 60% of the women said such discussions happen often.

"Quite often," one woman said, "mostly with a friend who is working at the Vancouver Gay Community Centre trying to bridge the gap between the lesbian and gay male communities."

"Lots of times," said a man from Toronto. "On every level from serious reflection to intellectual masturbation to trashy gossip. My main reason for reading *TBP* is to share my community's concerns."

Most people reported talking with friends or lovers; 20 specifically mentioned discussions at work. Topics noted ranged from electoral politics, police raids and harassment to pedophilia and S&M. One woman said her discussions were usually with "other lesbians who are fed up with Ken Popert."

Question F2 caused some confusion. It asked, "Has anything you've ever read in *TBP* ever led you to do any of the following?", and was followed by a list of possible activities ranging from writing a letter to a public official to joining a gay organization.

Many people said they had done some of the things listed — but weren't sure they could attribute their actions to *TBP*. Of the 447 others who answered, 38% had written a letter to a public official, 42% (on average; 53% in Toronto) had attended a demonstration or public meeting, 70% had made donations to gay or lesbian groups or defence funds, 46% had contacted a gay group or phone line and 32% had become involved in one. Thirteen percent said they had never done any of these things — or, at least, had not been inspired to by *TBP*. Ten percent said they had done them all.

Encouragement / Discouragement

In Question F3, we asked whether reading *TBP* had ever led people to come out to anyone. Of the 423 people who answered, most said either no, or that while *TBP* may have been a contributing influence, it wasn't the main one:

"Not just *TBP* itself, but it and a combination of many things have raised my gay consciousness over the past two years."

"*TBP* was one of the many things that helped me to come out, first to myself, then more so to friends gay and straight."

Twenty-one percent said the magazine had had a greater influence:

"It has reinforced my determination not to hide my gayness."

"Certainly over the past ten years the continued presence of *TBP* has made it easier for me to be publicly gay."

"Helped with my father."

"Yes — came out to my parents and family, friends and employer, school counsellor and the Alberta Human Rights Commission."

"*TBP* gives a mixed message about coming out," one American man said. "It says come out, but it also says many people will try to hurt you if they find out you're gay. Such a message is confusing and scary."

We have always been aware that reporting bad news may have such a dispiriting effect, and in Question F4 we tried to find out how serious the problem was: "Has reading *TBP* ever discouraged you from doing any of the things noted above (come out, get involved in a gay group, etc)? Can you remember what in the magazine discouraged you and why?"

Most people said no — some emphatically:

"Good lord, no!"

"No. I believe my attitude has become much more natural and relaxed. I am less obsessed with fear and more obsessed with freedom."

But a significant minority, 16% of both the men and women who answered this question, said yes:

"Some stories in *TBP* paint such a hostile picture of the world that they keep people in the closet. Some make me feel very paranoid."

"The horror stories and the incredible abuse of human rights discourages me. Why beat my head against a wall?"

Bad news, however, wasn't the only source of discouragement cited:

"It's kept me from joining political groups; too much infighting, a waste of energy."

"It's discouraging when it appears to insist that 'committed' gay people should act (eg, sexually) in certain ways in order to prove their commitment."

"The question of the degree of coming out is creating a bit of anxiety for me. I thought I was out 'til I discovered I had to go on national TV or something to be considered 'correctly' out."

"I am aware, partly through *TBP*, of the height of the mountain. But away from the police, the church, doctors, etc, I have personally had triumphs, victories and love."

Information / Inspiration

In Question F5, we asked, "Do you think that reading *TBP* has changed the way you deal with being gay at work or with friends or lovers? Tell us about it."

More than a third who answered the question said *TBP* hadn't had any significant effect on them:

"No, just keeps me informed."

HOW WOULD YOU IMPROVE TBP?

In Question B3 we asked, "Is there anything you think should be in *The Body Politic* that isn't there now?" Readers had lots of ideas:

Good cross-Canada coverage: More than 100 people made suggestions about better coverage of Canadian gay life outside Toronto. Readers from Vancouver and other western cities were especially insistent about the need for regular correspondents to cover news where they live, and many people — even in Toronto — were interested in knowing more about how others coped with being gay in smaller centres and in rural areas.

Thirteen people suggested we should occasionally publish items in French, and generally give better coverage to the French-language gay movement.

Humour, fiction and poetry: As reported in our November issue, there was a widespread feeling that *TBP* is too serious and heavy. Forty-two people specifically noted that we should try to get more humorous writing into the pages of the magazine, and another 26 suggested more cartoons.

Twenty-six also said they'd like to see fiction more regularly, and 15 wanted more poetry.

Lesbian-related material: Most of the 53 women who responded to the survey said, understandably, that they wanted to see more coverage of lesbian life and more images of women in *TBP*. A number of men echoed this; among them were five who said they wanted more ideas on the relevance of feminism for gay men. Two women specifically suggested a lesbian small press col-

True Confessions

Report No. 3: Looking ahead

"No. I don't recall seeing a lot in *TBP* about being gay at work in a positive way — just the dangers."

As in answers to the earlier question on coming out, many people said the magazine had been an influence, but only one of many. But 46% (on average, and 56% in Canada outside its three largest cities) said *The Body Politic* had been one of the most important factors in changing the ways they dealt with being gay. In their comments, readers spoke most often of having been given a sense of confidence by the magazine, of using the information it provided to put together a more positive view of themselves and of being made aware that they were not alone:

"Yes, you have given me a vocabulary and a world view."

"Being better informed and exposed to a broad spectrum of honest, caring gay women and men has encouraged me in my own struggle for identity."

"Slightly more confidence knowing that there is a solid intellectual basis for my gut-level feelings."

"I'm much more aware that I'm not alone. As a professional, it's difficult to come out at work without repercussions, but I'm not terrified anymore."

Both men and women used this space to talk about how the magazine had affected their views of each other.

"It has helped me to understand gay men better," one woman wrote from the US. "Can you do the same for lesbians?"

"I understand the feelings and concerns of lesbians more," said one man, "though I may not always agree with them."

"The non-sexist nature of the paper and the feminist perspective offered," wrote another man, "provide a real source of support in a working environment which is as anti-woman as it is anti-gay."

One woman said *TBP* hadn't changed her approach, "but it has put me off even well-meaning gay male activists. I see a lot of com-

DO YOU HAVE ANY COMMENTS TO MAKE ON THIS SURVEY?

"It's about time you did something like this!"

"Be careful! Maybe only certain 'types' (university grads, activists, males) would fill out your survey. There may be an inherent slant."

"I'm so glad it wasn't computerized. I do, however, wish you good luck in compiling the answers."

"The child in me loves these things."

"Well composed! But why no questions on gay higher consciousness, clones, coming out, lovers, sexist ads, lesbians, demonstrations, dreams, aspirations, 'pornography,' boy-love, discos, 'attitude,' materialism?"

"It's very long!"

"Survey? What survey? I hate doing surveys."

"Are you really listening, or just seeking reassurance for your egos?"

"Much too long and verbose, and you're just begging for compliments."

"What fun! How absolutely festive!"

"It sucks."

"We must do it again sometime. You know, we really can't go on meeting like this."

placency, ghetto pride, arrogance and, yes, you too, sexism."

Another pointed to a more positive effect, "but it's too subtle for me to name. There's something very inspiring about the gay male approach to politics and culture. I know you've helped me through a period of political redefinition. It's your intelligence and open-mindedness."

"It has made me more tolerant of a range of gay experiences," said another.

And others:

"I clandestinely began subscribing during my otherwise dreary Prairie adolescence. The opinions expressed in *TBP* have shaped my own consciousness more than any other source or person."

"You have changed my self-image 75%. Jane Rule, I love you!"

"Yes. It's too vast to begin to explain. Let's put it this way: my whole political awareness began with you. You are my mentors! Amazing!"

"Are you kidding? Do you really think you can have such an effect?"

LAST WORDS

Question K1: Do you have anything else you're dying to say about *TBP* or yourself?

"Despite any criticism, I'm glad *TBP* exists. Most of my gay info comes from here."

"I love you for your persistence, good writing and thoughtfulness. Thank you."

"There's a Canadian pride in *TBP* that I really like. It's nice to know there's another country up there."

"Your ink gets all over my hands."

"I'm tucked out!"

"Sloppy kisses to you all!"

"I could go on and on, but I must go change the ball joints on the Valiant — it's not holding an alignment." □

Written by Rick Bébout, with information compiled by Bill Lewis, Greg Bourgeois, Lionel Morton, Richard McDonald, Paul Murphy, Ian Campbell and Ken Popert.

umn — something which *TBP* used to have and is now trying to revive.

Daily life: There was a strong demand for more material reflecting the various ways people deal with being gay from day to day. Twenty-two readers wanted more stories on coming out; 14 suggested pieces on relationships; 12 were interested in problems facing older gays. Other suggestions: articles on racism and gay life, on parenting, communal living, and being gay at work.

A number of people said they wanted to see a few gay success stories — pieces on people who were out of the closet, doing well, and happy about being who they were.

Eleven readers suggested an advice column (Ann Landers with a difference), and others wanted more practical information on health, legal problems — even cooking. Nineteen suggested articles on travel, some noting that gay people tend to get around a lot. (Figures from the advertising section of the survey seem to bear this out: those who responded often spent more on travel than on books or clothes.)

And: More material on gay history, especially Canadian; reviews of non-gay media from a gay perspective; more art; more photos; more erotica; interviews, gossip and entertainment news; a calendar of events for Toronto (which we've since started); a calendar for events across Canada (quite a job to keep track of it all from Toronto...); an international community listing like Network (a bigger job still); Sunshine Girls like the Toronto Sun (one woman joked); Sunshine Boys (one man seriously suggested) and, finally, "a 3-D foldout of Tim McCaskell."

New York says no—again

NEW YORK — For the seventh time in the last ten years, a subcommittee of the New York City Council voted November 23 to reject Intro 1017, a bill which would prohibit discrimination on the basis of sexual orientation. As the proposed ordinance went down in a 6 to 3 vote, 21 lesbians and gay men singing "We Shall Overcome" staged a sit-down in the Council Chambers. They were arrested four hours later.

The defeat followed two days of hearings, with testimony from supporters and opponents of the bill. Among those who endorsed the bill were former Congressperson Bella Abzug, Mayor Ed Koch and a small legion of gay and lesbian spokespersons. The chief opponents, as in previous years, included the Roman Catholic Archdiocese of New York, the Union of Orthodox Rabbis, and the Patrolmen's Benevolent Association (PBA).

The high point of the hearings was the dramatic appearance of gay Police Sergeant Charles Cochrane, who spoke on behalf of the bill. Moments after PBA vice-president Pat Burns declared there were no gay cops in his union, Cochrane told the packed chambers that "I am proud of being a New York City policeman and I am equally proud of being gay."

In contrast, Heshy Friedman of the Jewish Moral Committee burst into applause when a supporter of the bill connected religious homophobia to the violent 1980 murders of two Greenwich Village gay men in the Ramrod bar. "People should be killed for their sins," Friedman told the *Village Voice's* Arthur Bell. "The death penalty should be given to homosexuals and adulterers." Councilperson Miriam Friedlander, one of three progressive committee members — all Jewish — to vote for the bill, apologized "as a Jewish person, for a Jewish person who applauds violence."

Although Mayor Koch appeared publicly in support of the bill, many New York activists are critical of what they see as the mayor's failure to use his vast political influence to sway wavering Council members to support the bill. Koch insists that those who oppose gay rights do so not out of bigotry, but as a matter of genuinely held religious belief.

Gay political organizations are planning to actively support the opponents of the six negative voters in the upcoming City Council elections. At least two of the six are in danger of being defeated by pro-gay-rights candidates. □

Government stalls on Ulster law reform

LONDON — Queen Elizabeth II failed to mention reform of anti-homosexual laws in Northern Ireland in her speech opening the new Parliamentary session November 4.

There has been speculation that the Thatcher government would include law reform in its plans after the European Court ruled last month that Northern Ireland's anti-gay laws were a contravention of fundamental human rights. The Festival Of Light, Britain's



Protesters dragged from New York City Council chamber: Koch's support wasn't enough

equivalent of the Moral Majority, issued a statement denouncing the European Court decision, claiming that "law should support family values in society." In Ulster itself, Protestant fanatic Ian Paisley pledged to fight law reform "in every way possible," saying it was intolerable to impose "an im-

Memorial march disrupted: A November 27 candlelight march in San Francisco in memory of assassinated Supervisor Harvey Milk and Mayor George Moscone drew 2,000 rain-drenched supporters and many of the city's leading politicians. The event was disrupted by a group of largely straight provocateurs, seen below being held back by march marshalls. Singer Holly Near (at right in bottom photo) calmed the angry marchers with poetry and a speech. The memorial was organized by the Harvey Milk Democratic Club and endorsed by a wide range of city organizations. (Photos by Rink.)



moral law upon Northern Ireland at the behest of a panel of foreign jurists." Paisley's "Save Ulster From Sodomy" campaign is credited with blocking plans for law reform three years ago.

The Northern Ireland Office informed Britain's *Gay News* that it was still studying the Court's judgment and that a statement would be made "in due course." □

Paris police step up harassment in parks

PARIS — This city's conservative mayor, Jacques Chirac, has called for increased surveillance of city parks by police to combat prostitution and homosexual activity.

Incidents of police harassment of gay men have been reported in the Bois de Boulogne and the Bois de Vincennes, both traditional cruising areas. One man who was arrested and badly beaten subsequently tried to lay a complaint, but was told by a regular police officer that Chirac's "shock troops" were now in charge of park security, and others were receiving the same treatment.

The Paris monthly *Gai Pied* reports police entrapment has increased in other French cities as well, in spite of the new Socialist government's more tolerant attitude towards gays. □

Gay rights bill dies in Palo Alto vote

PALO ALTO — Voters in this northern California city of 56,000 rejected a gay rights ordinance November 3 by a margin of nearly 3 to 2. If passed, the measure would have prohibited discrimination on the basis of sexual orientation in housing, employment and services.

Steve Harris, spokesperson for the Palo Alto Coalition for Equal Rights, which sponsored the yes campaign, cited the low voter turnout as the chief cause of the defeat. Only 36% of those eligible voted on the resolution this year, compared to 67% in a 1980 vote on a similar county-wide measure, which was narrowly defeated.

"There's a spreading influence of the Moral Majority," Harris noted. "It is becoming okay to discriminate." □

Long-time activist will run for Labour

LONDON — Peter Tatchell, a gay activist since the early '70s, has been selected as the next Labour Party candidate for Bermondsey riding in London. The seat is presently held by a former Labour Chief Whip, Bob Mellish.

Tatchell gave the early gay movement an international profile in 1973 when he shocked East German officials and other delegates by calling for gay liberation at the World Youth Festival held in East Berlin.

Tatchell may face the new Social Democratic Party founder Roy Jenkins in the next election. Jenkins, a former Labour Minister, was responsible for legislation that legalized gay sex in Britain in 1967. □

Police arrest youths in sex-murders case

SYDNEY — A 19-year-old prostitute, Michael Caldwell, and a 16-year-old juvenile have been charged in the murders of Constantine Giannaris, Greek Consul General to Australia, and Peter Parkes, a gay activist and school teacher.

Parkes was murdered October 20 and Giannaris was found dead November 16. A third gay man, Gerald Cuthbert, was killed October 18, but his assailant has not yet been found. All three men were found bound and gagged, and appeared to have engaged in sex shortly before their murders.

Sydney dailies ran sensational news stories headlined "Sex Murder" and "Hunt for Gay Blade Killer," as community leaders advised people not to go home with strangers.

Caldwell and his companion were arrested after police linked them with stolen jewellery belonging to Giannaris found in a Sydney pawn shop. □

New mayor sparks gay centre's hopes

ROME — The death of Mayor Luigi Petroselli may help ease strained relations between this city's administration and Gay House, the local gay centre and archives, which has been without a home since its eviction from an abandoned building by the city in 1980.

It is common practice for local and national governments in Italy to provide building space at a token cost to community groups and institutions. Gay House's application for space has been held up for almost two years. Many felt the mayor was responsible, since the

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SEXUAL PREFERENCE

Its Development in Men and Women

By Alan P. Bell,
Martin S. Weinberg, and
Sue Kiefer Hammersmith

This ambitious study of sexual orientation charts the development of both homosexuality and heterosexuality in males and females and statistically tests accepted notions about the causes of homosexuality—often with startling results. It is based on sophisticated evaluation of data derived from face-to-face interviews with approximately 1,500 individuals. The authors establish in copious detail the relationships respondents had with parents, siblings, and peers while they were growing up, the degree to which respondents conformed during childhood to stereotypical notions of what it means to be male or female, and the nature of the respondents' childhood and adolescent sexual experiences.

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municipal government is dominated by the Communist and Socialist parties, both of which officially support gay rights.

Established in 1979, Gay House publishes a regular information bulletin (OMPO) and includes a research centre and archives. According to coordinator Massimo Consoli, a renewed campaign to push for a final settlement has already begun with the support of well known writers and journalists. □

Black groups host Third World meeting

CHICAGO — The National Third World Lesbian/Gay Conference met here November 27 to 29 under the slogan, "A Unified Rainbow of Strength." The three days of workshops and cultural events developed a dialogue between lesbians and gay men fighting homophobia and racism.

More than 70 men and women of Black, Latin/Chicano, Native American, Asian and Pacific Island heritage attended the conference. Members of Toronto's Black and White Men Together, Gay Asians of Toronto and a budding Latin American group provided a significant Canadian presence.

The small turnout at this second conference was disappointing compared to the 600 who attended the first one held

in Washington at the same time as the national gay march on that city in 1979.

Speakers included Cherrie Moraga, co-editor of *This Bridge Called My Back, Writings by Radical Women of Color*; Barbara Cameron, a Native American lesbian activist and Daniel Tsang, editor of *Gay Insurgent* and the book *The Age Taboo*.

Some participants criticized the conference for failing to focus on the growing threat of the right wing, although most agreed that there was great value in making contacts with other Third World lesbians and gays.

The conference was organized by the National Coalition of Black Gays, whose national meeting was held simultaneously. □

Woman gets top job, beating anti-gay cop

HOUSTON — The first woman mayor of this city, the fifth largest in the US, was elected in November with the strong backing of racial minorities and the Gay Political Caucus.

Kathryn Whitmire, 35, won in a landslide victory over run-off opponent Sheriff Jack Heard, 63.

During the campaign, Heard had charged that Whitmire would force the Houston Police Department to hire lesbians and gay men. His candidacy was endorsed by the Ku Klux Klan. □

NOW moves on ERA, lesbian rights; debates "big four" issues

WASHINGTON, DC — The 150,000 member National Organization of Women (NOW) prepared for the final "countdown to equality" to ratify the Equal Rights Amendment (ERA) and reaffirmed its commitment to lesbian rights as a "priority issue for all feminists," at its annual convention October 10-12. As well, NOW's controversial 1980 resolution condemning pornography, pederasty, public sex and sadomasochism was once again debated in the Lesbian Rights workshop.

Since three more states must ratify the ERA before June 30, 1982 in order to make it part of the United States Constitution, the majority of the convention's time was taken up with organizing a massive campaign on its behalf. However, the ERA was not the only issue addressed by the convention. A Lesbian Rights resolution directing NOW to "make a more concerted effort to initiate outreach to the lesbian and gay community" was overwhelmingly approved. It singled out the "assault against the rights of lesbians by several right-wing and fundamentalist groups," specifically citing the proposed Family Protection Act, as an important area for NOW work.

In the Lesbian Rights workshop, Michigan NOW presented a resolution attempting to "clarify" a 1980 convention policy which distinguished pornography, pederasty, public sex and sadomasochism from lesbian and gay rights, characterizing them as matters of "exploitation, violence or invasions of privacy."

Martina Hildegard and Ruth Zisook, authors of the clarifying resolution, planned to use it to reopen discussion within NOW on the complex nature of the issues, as well as to communicate publicly that some NOW members were uncomfortable with the 1980 policy.

In their clarification, Hildegard and

Zisook offered some guidelines for NOW policy on questions of sex and power: "the need to balance the rights of adolescents to explore their own sexuality with the need to protect juveniles from abuse and exploitation by adults;" the value of protecting the individual's right to choose her or his "form of mutually voluntary sexual activity"; the importance of "exploring alternatives to censorship" when considering violent pornography; and the necessity of recognizing a continuum of public sexual expression ranging from "public displays of affection to overt sexual activity," in order that "public" sexuality can be defined in such a way as to balance the rights of non-participants who don't want to view overt sexuality with the rights of others to public displays of affection.

The authors also called upon NOW to acknowledge that these issues were being used by the radical Right against "gay men, lesbians and other non-conforming women."

The proposed resolution was defeated in the workshop, in part because all workshops could only pass two resolutions for plenary consideration, and many present felt that priority should be given to initiating new NOW action on lesbian rights. Supporters of the resolution felt that the limited time also prevented the workshop from adequately discussing these complex issues.

Nevertheless, supporters were encouraged by the mere fact that the issues had been raised and discussed in a meaningful way for the first time. □

International News Credits:

The Blade (Washington DC), *off our backs* (Washington DC), *Gay Community News* (Boston), *Bay Area Reporter* (San Francisco), *Village Voice* (New York), *Campaign* (Sydney), *Gay Community News* (Melbourne), *Gay News* (London), *Gai Pied* (Paris).

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Australian writer Peter Jackson

Calcutta

11:45PM,

New Year's Eve on Chowringhee. What the travel brochure called "the bustling heart of the metropolis of Calcutta" was now only a dim, almost deserted pavement. The cold descending winter air kept in the coal smoke from the city's four million cooking fires, and the few remaining figures — pan and tobacco sellers, a few ricksha drivers doubling as pimps and pushers — faded into the acrid smoke. The *Spartacus* guide had listed this as a beat, but I'd given up cruising the area some nights back. Now all I wanted was to make it safely back to my hotel in Sudder Street, a block away.

It wasn't that sex wasn't available. The occasional hotel boy was always hanging around, coming into my room unannounced and looking quite dejected (because of the money they'd miss?) when I made it clear I didn't want their services and asked them to leave. It would have been a simple matter to tell a ricksha-driver-cum-pimp ("You want girl? Nice, clean student girl? We go?") that a boy would be better. For a price, sex was very much available, and in Calcutta, where tens of thousands are born, live and die in huts crowding onto the sidewalks, a pittance can buy anything.

I hadn't completely recovered from a sight earlier that day. Outside the Southern Railway Booking Office on the Esplanade a Japanese tourist was throwing coins in the air, smiling, looking spaced-out, as fifty beggars, shoeshine boys and coconut sellers scrambled and fought for the five and ten paise coins. There is misery in living and cooking on the footpath and queuing for washing and drinking water at broken water mains but that sight was utter degradation — and a sickening exploitation that made the back of my neck tingle with anger and shame. To pay a boy for sex, I felt, would have been like throwing those coins — obtaining pleasure from somebody else's misery, degrading us both in the process — me because I exploited, the boy because his smooth, lithe body was his sole commodity. For him there would be no choice — not as we understand the term.

I avoided the ricksha drivers and turned off Chowringhee into Sudder

This article originally appeared in the Australian National Gay Community News, vol 3, no 3.

explores a time and place "where 'gay' might never have a chance to be born"

l, New Year's 1981

Street. For more than a hundred metres it was completely deserted, the sidewalk people I passed every day here near the Indian Museum now asleep in their huts. I began feeling apprehensive in the smoky gloom and quickened my pace, but felt relieved when a car approached. Somehow its presence made me feel safer.

But the car, one of those ubiquitous Morris Oxfords the Indians call Ambassadors, slowed and kept pace with me. Unlike most Ambassadors, its paint work was undamaged and actually shone clean in the light of a street lamp. It became obvious that the guy was cruising me, but in my mood I was largely uninterested. I shook my head and waved him away. He kept coming. I could see him now, in his mid-twenties, quite unlike the lean, grimy street boys, elegantly dressed in a dinner jacket and a cravat, and with a perfectly trimmed moustache.

His wealth — by Indian standards — was strangely reassuring, and my curiosity grew until I found myself rationalizing that at least he was less likely to have the clap than a street boy or a sidewalk pickup. I stopped, he unlocked the door and I got in. His casual manner made me feel he was quite an experienced cruiser and his intro-spiel, in excellent English, was well-honed: "It's New Year's Eve and I thought I would try and find someone to spend it with. I hope we can become more than friends...."

My motives for getting into his car were more than sexual. For days I'd been trying to track down the address of a Calcutta gay publication, *Gay Scene*, listed in *Spartacus*. No newsagent stocked the magazine — not unexpected when *Spartacus* begins its section on India with, "Homosexuality is completely illegal and it is dangerous to be too obvious in public." Perhaps this dashing young Indian man, in what turned out to be his father's car, could lead me to the Calcutta gay scene. We exchanged banalities and he suggested that we see in the New Year on Park Street — about the only place where people were still in evidence at this time of night.

Although I wasn't particularly well-dressed, my skin colour elicited "Sahib" and a bow at the Park Hotel coffee lounge, while a turbanned Indian behind us was evicted for some reason by the bouncer. (All ritzy Indian estab-

lishments have signs saying, "Rights of Entry Reserved," which translated means no beggars or working-class Indians allowed.) A group of well-to-do young men approached us, all smiling and hugging each other like bands of young men do everywhere in India, and I thought that at last I'd found a gay meeting place. But although they were friends of Ashok, my new acquaintance, he soon became uneasy, and after introductions and the requisite pleasantries for tourists meeting Indians, he said we had to leave. It was only fifteen minutes later, parked in a relatively deserted street in the centre of town, that I realized I wouldn't be finding any Calcutta "scene" that night.

It was only then that we formally established we were both gay, which relieved Ashok; he asked me how I had known he was gay. Suddenly what I had thought was a dashing young man of the world was revealed as relatively naive — although not as naive, I gathered, as most Indian men of his age. Rather dazed at the basic nature of what I found myself saying, I explained that generally only homosexuals cruised other men the way he had, and that his "I hope we can become more than friends" had clinched it.

At 25, Ashok was an executive in his father's tea exporting firm and, like all respectable Indian men his age, was engaged to be married. He knew no other Indian homosexuals (his friends in the café had definitely not been gay) and he had only had sex with Caucasian tourists — to be precise, with an American involved in his father's business. In fact, tonight was the first time he had cruised, and he was surprised to learn the practice was common. He had simply gone to Sudder Street because, with its numerous hotels, it was the central residence for Caucasian tourists. I sat silently wondering at how geography (a street) and technology (a car and a streetlamp) can determine aspects of gay behaviour across cultural boundaries.

For me, the whole experience was totally unreal, as though my mind was in neutral and I was simply observing everything without actually participating. Ashok lived with his parents, so couldn't take me home, yet he declined an offer to come back to my hotel room; Sudder Street is also the centre of Calcutta's red-light district, and if his car, or rather his father's car, should be seen stopped there the consequences

could be disastrous. So the new-model Ambassador, parked in a truck zone near the Hooghly River wharves, with pockets of labourers warming themselves by coke fires on all sides, became our *locus operationis*.

Two men in a car in a relatively lonely Calcutta street is nothing untoward; sexual segregation in India is extreme and men often express physical affection for each other. A man and a woman alone would elicit moral outrage. But even so, Indian men's physical contact is ruled by the ethic of "this far, but no farther." We had to avoid being seen in too compromising a position by the drivers and labourers who periodically walked by.

2:00AM,

walking along Sudder Street again towards my hotel, pervaded by an utter sense of unreality that numbed me to the coldness of the night and the actuality of human existence in this city. I had left Ashok almost without a word, with no apparent expectation or wish on his part to see me ever again. It had been purely a physical release, an ease of mental tension. Ashok saw his life almost solely in terms of his family and his forthcoming marriage. Tonight had happened, but as far as I could tell it had no place in the broader context of his life. He said there would be other nights like tonight, but I couldn't help feeling that they would be non-events, remaining utterly separate from the social order and expectations that framed his life, that were, for him, reality.

At home in Australia I would have been incensed that a culture could erect such insurmountable barriers — barriers not only to mutually supportive homosexual relationships, but even to homosexuals acknowledging the reality of their own experience. The anger I have felt at the injustice and misery produced by Australia's culture and institutions should have flowed over into this new situation. But it didn't. It was as if all my attitudes, my political analyses and my gut intuitions were utterly useless. Even the word gay lost its meaning in a situation where a homosexual man seemed almost wholly to identify his life with heterosexual marriage and family.

Ashok had emptied me of certainty

— about politics, even about myself. As I tried to grasp what it was to be in his situation, I felt my "gayness" slipping off into some sort of cultural void. There was simply no space for homosexuality in the Indian culture I had so far met, and so in fact it didn't exist. Homoerotic impulses may have surfaced and sought fulfillment, but they had never been able to gell or crystalize into anything more. I became acutely aware of the historical uniqueness of "Western gay man" as I saw the truth that we are not everywhere and we have not always existed. Identity, like the social forms that mould and support it, is a historical variable. Gay had a birth in time and space, and in Calcutta I saw that in particular places at certain times it might never have a chance to be born.

Where the family is unchallenged, where marriage is arranged, where class ties define absolutely all social standing, where there is no space outside this heterosexually defined world, gay cannot exist — not even in the privacy of a homoerotically inclined person's mind.

For the first time I felt at a gut level that gay is a creation that we ourselves have moulded, and I saw why coming out is so important. It isn't simply liberating one's gayness, it's the formation of it.

An old man huddled by a fire at the Salvation Army end of the Indian Museum, coughing viciously and drawing a tubercular echo from every third or fourth hut. I was never able to bring myself to walk on that side of Sudder Street. I couldn't bear the scrutiny of those eyes. My mind resisted any identification with the unbearableness of their situation. Being gay would mean even less for any of these people than for Ashok. Gay assertion, gay pride, gay rights, gay liberation can only be the concern of the well-fed and the materially secure. For two thirds of the world's people food, survival and a barely human standard of living have to be the priorities. My concerns and aspirations seemed as nothing. I tried but could not resist the growing sense that my homosexuality was unimportant here.

"Mere icing on the cake," I caught myself thinking as I sat on the side of my hotel bed. I knew that as an absolute statement the thought was false, but the significant element of truth in it kept me awake until the first winter dawn of the new year. □

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"I'm as decadent as anyone I know,
and as disciplined as I need to be.
I want it all."

— David Sereda, the morning
after a night on the town

David Sereda is a hustler, but this isn't a story about a kid who works the streets. Sure he's cute and looks about seventeen, but that's not what Sereda has for sale. A big resonant voice, some sure musical talent, a pocketful of his own songs and lots of determination are the raw material for the national recognition this young singer/songwriter obviously wants. And if the reactions of his audiences are any indication, the guy's got a damn good chance of getting it.

Originally from Edmonton, David Sereda has been living these last couple of years in Vancouver, where he's built a solid reputation as a dynamic performer and a young gay man with something to say about a number of social and personal issues. I first heard David perform on November 19, when he all but stole the show at a benefit concert for the Gay Counselling Centre at Toronto's ratty, half-renovated Music Hall on The Danforth. Opening for the almost-all-girl rock band Mama Quilla II, David strolled onto the huge dark stage, a tiny figure in a big space, and began to snap his fingers. With perfect timing he launched into an original *a cappella* number with a voice that filled the theatre with ease and put the audience in the palm of his hand. The following evening he entertained about fifty of us at an informal concert for the Gays at U of T group at Hart House on the University of Toronto campus.

Sereda has a big voice with a good range, and is capable of an amazing variety of singing styles, from pop, jazz and blues to folk and gospel. Indeed we heard it all in one short set. Aside from singing *a cappella* he also accompanies himself on dulcimer and piano with a competent and steady hand. The biggest treat of the evening was an Acadian adaptation of *Swing Low, Sweet Chariot* sung to unusual accompaniment — the rhythmical clatter of a traditional *jigreur*, a little, wooden, puppet-like man whose feet tap dance on a board bouncing between Sereda's legs. I thought the whole thing was pretty corny when he started, but by the time he got into it, I found myself loving it.

David says he writes songs about things that are important to him, and generally one believes him. His *The Dreamland Is Gone* is a lament directed at the business tycoons who tear down everything in their path, including buildings like Edmonton's Dreamland Theatre that house our less than formal cultural heritage, to make way for the steel and concrete of urban progress.

Sereda's material works best when it's upbeat, either fun or defiant. When he gets heavy, there's a sentimental quality that jars. His song *Sweet*, which puts lyrics to a Chopin waltz, is at best clever. I don't think it works — at all. The fast moving *Underage Blues* rages at the senselessness of age-of-consent laws that allow straights to have sex at 18 while we're supposed to wait until we're 21. "According to the law, this flight plan is illegal." *Mark* is a poignant love song that prompts David to comment to the audience, "If you're not gay, you can change the pronouns. We've been doing it for years."

David Sereda obviously loves to perform, and radiates an infectious confidence both on stage and off that may



David knows what he wants, and he means to get it.
A profile by Stephen MacDonald

in fact be his greatest asset. We met for coffee at a donut shop around the corner from *The Body Politic* office on Saturday morning so he could fill in some details of his life and ambitions for this piece.

David grew up in Edmonton in a Ukrainian family, exposed to traditional music; he remembers making songs out of the thoughts in his head as a child. As an adolescent he studied classical piano and wrote songs influenced by the pop music of AM radio. During high school he became interested in the theatre, and by the time he was ready to go to university he had decided to study acting in the fine arts department at the University of Alberta. After a year there he was accepted as one of thirteen young apprentices for a new acting programme at the Vancouver Playhouse.

So, at 18, he moved to Vancouver for two years of acting studies. David's little-boy looks landed him his first professional acting job as Dr Doolittle's assistant in a musical production for



young people, but this same quality left him typecast in "boy" parts, and he found it difficult to get the variety of work that's so important for a young actor.

In 1977 he returned to Edmonton, where he became involved with a group of actors/poets/singers who were co-operatively producing evenings of song and readings of poetry. David isolates this as a real turning point in his life. He experienced a combination of music and theatre that suited his talents, and introduced him to the idea of alternative production that has been a constant in his work to date. This experience prompted him to set up a series of lunch hour concerts at Latitude 53, an artists' space in Edmonton, where he quickly learned the importance of promotion and publicity.

During 1978 and 1979 he began to write more of his own songs and to perform more frequently on the coffee-house network around Edmonton. In the spring of 1979 he organized a concert tour of several western cities for himself and found an enthusiastic response wherever he went. David Sereda was off and running as a singer.

Shortly after this, David moved back to Vancouver, and it's been his base of operation since then. The city, David says, has a very healthy alternative music scene which he finds both supportive and stimulating. Earlier in November David, along with Connie Kaldor, Ferron, Heather Bishop, Pied Pear,

String Band and Bim, filled the 2,500-seat Orpheum Theatre.

David's major project this year has been the production of his recently released first album, *Chivalry Lives*, which includes both live and studio-recorded songs. With little faith in the commercial recording industry, David chose to produce the record on his own label, Rocky Wednesday Records, and to finance it himself with the help of numerous friends and an aggressive campaign for advance sales. David will also be his own distributor.

When asked about the label of "gay" singer and the problems that tag might present for attaining a wider commercial success, David responded with the usual and very understandable demand that he be accepted as an artist first and anything else after that. He writes his songs because he has something to say that is important to him as an individual, not because he wants to make abstract political statements. At the same time, he feels there is a significant audience of politically aware people out there who can accept him as a singer who also happens to be an upfront gay man.

So far, he's managed to come a fair way as both. I'm looking forward to hearing from David Sereda and his little wooden man in the near future. They're quite a show. □

David Sereda's first album is available from: Rocky Wednesday Records, 5502 Wales St, Vancouver, BC V5R 3M8.

Out in the

What's on

Art

□ **Colour Xerography: 7 Approaches.** Exhibition of contemporary images created with a new technological tool. A look at how 7 artists employ or incorporate colour xerography in their work. Includes Dave Anderson, William Deacon, Jennifer Dickson, Tracy Douglas, Kelly McCallum, George Whiteside, as well as Ottawa artist Evergon. Perhaps the first xerox artist in Canada, Evergon photographs the human form on a life-size, glass-bottomed structure, from a point of view almost from the inside of the xerox machine itself. Gallery Quan, 112 Scollard St. 968-7822. Through Jan 2.



Kate Clinton: "fumerist" making light at Innis Town Hall, Jan 22. See Stage

Music

□ **Mama Quilla II.** This woman's rock band provides the music at the *Broadside/Womynly Way Benefit Bash* on New Year's Eve. Licensed dance. \$15 ticket includes buffet. Don't miss it — rumoured to be one of the group's last appearances. Thurs, Dec 31.

□ **Mercer Union Benefit.** Music by the up-and-coming Toronto rock groups TBA and The Government. At Mercer Union's new location, 333 Adelaide St W, fifth floor. \$5 tickets at door. 10 pm-4 am. New Year's Eve, Dec 31.

□ **The Cee Dees.** Modern post-New Wave rock band from Peterborough. The Lower East Side, Hotel Isabella, 556 Sherbourne St. 921-4167. Wed, Jan 20.

□ **Peter Allen.** The "Bicoastal" singer returns to the Room for a performance on Feb 9-20. Royal York Hotel, 100 Front St W. 368-2511.

TV/Radio

□ **Women's Music by Sound Women.** Programme of alternative and mainstream music by women performers, along with public service announcements for the women's community. 11 am-noon, Sundays. CKLN-FM, 102.9. (With Roger's Cable outside of Ryerson.) For psa listings and info, call Lyne 597-0723 (days) or Shelley 531-1339 (eves).

□ **Love, Sidney.** The controversial TV series with Tony Randall playing a lonely, middle-aged homosexual who adopts an actress and her illegitimate child. Laundered of a sex life, but the show has its poignant moments. Wednesdays at 9:30 pm on NBC-TV (channels 2 and 8).

Stage

□ **Half Human, Half Heartache.** A return of the Clichettes' anti-nostalgic musical about the early Sixties, especially the adventures of three singing women from outer space who discover fishnet stockings and the world of dating. Old Angelo's, 45 Elm St. Starting Dec 31 for an indefinite run. Mon-Fri, 8:30 pm, Sat, 8 and 10:30 pm. 597-0155.

□ **Kate Clinton: Making Light.** Fumerist (feminist plus humourist) Kate Clinton performs stand-up feminist humour. She fumes, makes light and exposes the oppression of women. Innis College Town Hall, 8 pm. \$5 in advance at Toronto Women's Bookstore and SCM Bookroom, \$6 at door. Childcare available. Wheelchair-accessible, interpreted for the hearing impaired. A Womynly Way Production. Fri, Jan 22.

□ **Les Ballets Jazz.** A return engagement of one of the more spirited dance companies in the country. Ryerson Theatre, 43 Gerrard St E. Jan 19-23, 8 pm. 595-5088.

□ **The Saga of the Wet Hens (La Saga des Poules Mouillées).** The English-language adaptation of the play by Quebec lesbian playwright Jovette Marchessault about four Quebec women writers. Praised by TBP during the Toronto Theatre Festival, the play again features one of the stars of that French version, Monique Mercure. Tarragon Theatre, 30 Bridgeman Avenue. Opens Feb 18, Tues-Sun. 536-5018.

□ **P.S. Your Cat is Dead!** Playwright James Kirkwood, who went on to write *A Chorus Line*, here presents a play that effectively combines burglary and homosexuality — an interesting combination. Through Jan 2, Tues-Sat, 8:30 pm; Sun, 3 pm. Alumnae Theatre, 70 Berkeley St. 364-4170.

□ **Oliver Button is a Sissy.** A production by the National Tap Dance Company of Canada about the trials and triumphs of a boy who has only one great ambition — to be a tapdancer. Billed as "a show for anyone who has ever been called dif-



A champagne guide to the delights of New Year's Eve

See in the New Year with a look back to the Sixties with the *Clichettes* (above), who return to Toronto New Year's Eve for an indefinite run of their anti-nostalgic musical *Half Human, Half Heartache*. At Old Angelo's (see Stage).

If you'd rather dance the old year out to some of the city's top rock-music makers, you have two benefit parties to choose from. The *Mercer Union Benefit* (at their new gallery space on the fifth floor at 333 Adelaide St W) features *The Government* and *TBA*. There's also the *Broadside/Womynly Way Benefit Bash* at 80 Winchester St, offering the music of *Mama Quilla II* (see Music).

Dignity/Toronto is just one of three organizations with parties or dances slated for the evening of December 31. For more info call 960-3997. The *MCC* plans a licensed dance at 730 Bathurst St (9 pm to 1 am). Buy tickets in advance at MCC. *GEM Gay Equality Mississauga* is hosting a special New Year's dance at the Unitarian Hall, 84 South Service Rd, Mississauga, at 8:30 pm. GEM is offering a free drink ticket, large buffet and free champagne at midnight (\$7.50 tickets available in advance).

Of course, there'll be countless small private parties whose invitation lists are only open to a select few; we wouldn't dream of telling you about them. But we did find out what all the bars and clubs are doing, for the guidance of the many celebrants looking for further drug-drunk adventures:

Every bar and club in town will be open (they'd be crazy not to be!). It's business as usual at the *St Charles*, the *Parkside* and the *Quest* (in keeping with their unbroken record of minimal service). *Buddy's*, the *Barn* and *Les Cavaliers* will be open regular hours with some festive extras; no cover. Both *18 East* and *Boots* will be hosting a New Year's Eve party at no extra charge, while the *Albany* plans a Gala for \$8 — buffet, door prizes, champagne and complimentary poppers included. The *Cameo Club* for women also plans a special party for \$25 a person — free drink, full buffet, door prizes and the usual trimmings included. For those wishing more than a buffet for New Year's, both *KT's* and *Together* have made provisions for a special dinner with champagne: \$20 per person at *KT's* and \$50 per couple at *Together*. *Stages* is scheming for another one of its big bashes — this one happily coincides with *Stages's* fourth anniversary. Always a crowd pleaser: watch for more details and get tickets early.

Happy New Year from Out in the City!

City Winter '82

ferent." William Orlowski and Glen Kotyk alternate in the leading role, with taped narration by Hermione Gingold. Through Dec 30. Evenings at 8:30 pm, matinee Dec 28 and 30 at 2:30 pm. Town Hall, St Lawrence Centre, 27 Front St E. 366-7723.

□ **L'Impromptu d'Outremont.** Michel Tremblay's witty exposure of the bourgeoisie in French Canada. This production is in the original French. Théâtre du p'tit bonheur, Adelaide Court, 57 Adelaide St E. Opens Jan 21. Evenings, 8 pm. 363-4977.

□ **Union Made.** A history of the union movement in Canada, presented by Mime Company Unlimited. The presentation concludes with comments on the state of unionism today. Harbourfront, York Quay Centre, 235 Queen's Quay W. Jan 21-24, 8 pm. 869-8412.

□ **Piaf — Her Songs, Her Loves.** A music-and-drama show starring the wonderful Kathy Michael McGlynn as Edith Piaf, whose songs and emotionalism won the hearts of many. Mon-Sat, 6 pm. The Ports Dinner Theatre, 1145 Yonge St. 961-7678. Unlimited run.

□ **Let My People Come.** A musical about sex, including some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 9 pm; Fri-Sat, 8 and 11 pm. 598-3013. Unlimited run.

Evergon: Colour Xerography in a group show at Gallery Quan through Jan 2. See Art



Michel Tremblay: *L'Impromptu d'Outremont* at Adelaide Court from Jan 21. See Stage

Cinema

Current

□ **Making Love.** Dir: Arthur Hiller. With: Michael Ontkean, Harry Hamlin. A man leaves his wife for another man. *Making Love*, from the director of *Love Story*, promises it will be Hollywood's boldest step forward into the territory of romantic triangles. Producer Dan Melnick claims a "social responsibility to present gay role models who are not perverses," while Vito Russo in *Gay News* intimates this could be the *Gentlemen's Agreement* of gay liberation. Yet Barry Sandler has said of his screenplay's one "explicit" love scene that "if they run screaming from the theatres in Omaha we can always cut it." We anxiously await the outcome. Opens Feb 12. Theatre to be announced.

Repertory

□ **The Rubber Gun** (1977). Dir: Allan Moyle. With: Stephen Lack, Allan Moyle. Ostensibly about a doomed drug heist, this is one of the best Canadian features of the last decade. A sociology student (Moyle, the director) writes his thesis on the homosexuals and other outsiders of Montreal's west end, and finds his objective study only denigrates its living subjects as social curiosities. Jan 5, 7 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **P4W: Prison for Women** (1981). Dir: Holly Dale and Janis Cole. Five women doing time at Kingston Pen, the only prison for women in the country, allowed a film crew to record the stories of their lives, their dead-end existence in prison, and the need for reform there. The inmates' very real wit and tenacity transform this sensationalistic shot in the head into a compassionate plea. Jan 6, 9:30 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **Satyricon** (1969). Dir: Federico Fellini. Fellini has described this hallucinogenic epic of eroticism and physical power in Imperial Rome as science fiction. But as a complex psychological allegory, it is really a documentary of the legendary director at his most hysterical. Jan 7 at 7 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **The Ritz** (1976). Dir: Richard Lester. With: Rita Moreno. Okay, it's this farce, like, about this guy who's running away from the Mafia, right? So he ducks into this place that turns out to be, like, a gay bathhouse, and the joke is, uhm, that there's all these fags screamin' around inside. It's kinda funny like *La Cage aux Folles* is, like you don't know if you're supposed to laugh or what, you know? Jan 9, MCC Movie Nite, 730 Bathurst St, 532-2233.

□ **Outrageous!** Dir: Richard Benner. With: Craig Russell and Hollis McLaren. The now-venerable homo-movie that parallels the life of a drag queen with that of a committed schizophrenic. Hmm. Oh well, Craig Russell's strong and fun and there's some interesting footage of Toronto's Front Street before the Royal Bank Tower was built. Jan 16, 7 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **Polyester** (1981). Dir: John Waters. With: Divine, Tab Hunter. A screaming scratch 'n' sniff extravaganza set in Baltimore — "Charm City USA" — with Tab Hunter looking like he's spent the last ten years in a jar of formaldehyde. Shameless. Jan 16, 9:30 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **Pixote.** Dir: Hector Babenco. With: Fernando Ramos da Silva, Marilia Pera. A gang of adolescents — 10-year-old Pixote, a drag queen, his lover and a young tough — turn to murder and trafficking in order to survive, in this brutal examination of the Brazilian reform schools' failure to deal with the country's 3 million abandoned children. Jan 17, 7 pm, Bloor Cinema, 506 Bloor West, \$2. 532-6677.

□ **The Naked Civil Servant** (1977). A surprisingly sophisticated made-for-TV



"Can I bring him to your New Year's party?" *Satyricon* at Bloor Cinema — but not til Jan 7

movie based on the autobiography of Quentin Crisp, the man who taught us how to use flamboyance as a tool for survival. Feb 6, MCC Movie Nite, 730 Bathurst St, 532-2233.

□ **Dressed to Kill** (1980). Dir: Brian DePalma. With: Angie Dickenson, Michael Caine. Loosely based on *Psycho*, this is all about a transvestite who murders women. Just homophobia all dressed up as homage. Feb 8, 7:30 pm, Harbourfront, 235 Queen's Quay West, \$2. 869-8412.

□ **New Hollywood in the '70s Series.** For a film series concerning the rise of the New Hollywood in the Seventies, Harbourfront has assembled a collection of once "hip" youth-market movies circa 1969-74. In retrospect, they show how self-servingly misogynistic this brief era of moviedom was. The dumb chicks of Bob Rafelson's "important" *King of Marvin Gardens* (Jan 2) and *Five Easy Pieces* (Jan 4), or the women who defiantly leave their monotonous domestic lives in *The Rain People* (Feb 22) and *Alice Doesn't Live Here Anymore* (Feb 23) always end up needing the support of a grinning stud's lap by the end of the picture. Fittingly, the least insulting depiction of women in this Socially Relevant period is in the least relevant flick: Martin Scorsese's *Boxcar Bertha* (Feb 23), a Roger Corman vehicle about a gang of female highway gangsters who keep dumb men around as comic sidekicks. All shows at 7:30 pm, Harbourfront, 235 Queen's Quay W. \$2. 869-8412.

Nightlife

Restaurants/café

Gay management/gay-positive ambience

- **The Chuck Wagon.** 592 Sherbourne St. 921-3142. Inexpensive steak and chicken restaurant. Salad bar.
- **Crispins.** 64 Gerrard St E. 977-1919. Medium-priced restaurant.
- **Empire Diner.** 678 Yonge St. 967-3311. Restaurant and after-hours café.
- **Fare Exchange.** 4 Irwin Ave. 923-5924. Small neighbourhood café.
- **The Fat Squirrel Catering Company.** 18 Eastern Ave. 368-4040. Informal, reasonably priced home-cooked meals.
- **Hugo's.** 9 Imperial St (one block north of Davisville subway stop). 487-9233. Medium-priced French restaurant.
- **Lipstick.** 580 Parliament St. 922-6655. Café-bar with informal dining.
- **Major Roberts Upstairs and Downstairs.** 124 Harbord St. 968-7000. Neighbourhood bar upstairs, dining room downstairs. Inexpensive lunches.
- **Neighbours.** 562 Church St. 924-1972. Medium-priced restaurant.
- **Pimblett's.** 249 Gerrard St E. 929-9525. English bistro with dinner menu.
- **Truck Stop Diner.** 126 Peter St. 362-5905. Small, casual diner open late. Arts community meeting place. Moderately priced simple menu.

Bars

- **The Albany Tavern.** 158 King St W. 861-1155. Large lounge, beverage room and patio.
- **The Barn.** 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco.
- **Boots at the Selby.** 592 Sherbourne St. 921-3142. Beverage room (The Saloon), large lounge (The Long Bar) and upstairs piano bar.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Casual stand-up bar.
- **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- **Dudes.** 10 Bredalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up and after-hours bar and restaurant.
- **18 East.** 18 Eastern Ave. 368-4040. Leather and denim tavern. Home of the leather clubs.
- **Les Cavaliers.** 418 Church St. 977-4702. Piano bar popular with older men.
- **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.

continued on page 30

TBP's great guide to goings-on from Saturday, January 2 to

Sat/Jan 2

□ **Gay Fathers' Support Group.** Party with children, 3 pm. Plan to be outdoors. Potluck supper. For more info call 532-2333 or 967-0430.

Sun/Jan 3

□ **Cross-Country Skiing, Tobogganing, Barbecue.** An Out and Out trip to Boyd Conservation Area, near Kleinburg. Non-members are welcome.

Bring skis, toboggans (if possible), your car (if you've got one), and \$3 for food to the southern exit of the York Mills subway stop, corner of Yonge St and Old York Mills Rd, 10 am. Info: Stuart, 921-6033.

□ **York Rainbow Society of the Deaf.**

Regular meeting, 1 pm. 730 Bathurst St.

□ **Lesbian Mothers' Defence Fund.** Potluck brunch, 1-4 pm. Share food, friendship and thoughts on raising children. Info on location: 465-6822.

□ **Dignity/Toronto.** Worship followed by discussion meeting. Our Lady of Lourdes Church, Sherbourne St, 4 pm. Info: 960-3997.

□ **Metropolitan Community Church.** Regular Sunday services. Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St.

Mon/Jan 4

□ **The Women's Group.** Regular meeting of support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Info: Rosemary Doughty at 923-2778.

Tues/Jan 5

□ **Spearhead Bar Night.** Social event at 18 East.

□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

□ **The Rubber Gun.** See *Cinema*.

□ **Lesbians Against the Right.** Regular meeting, 175 Carlton St, 7:30 pm. Info: Gay Bell at 466-3801.

□ **GEM Gay Community Outreach.** Monthly meeting, 8 pm. Unitarian Hall, 84 South Service Rd, Port Credit. Info: Gayline West, 453-GGCO.

Wed/Jan 6

□ **P4W: Prison for Women.** See *Cinema*.

□ **Gay Self-Defence Group.** Free self-defence demonstration. 519 Church St, 8 pm.

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

□ **Lutherans Concerned.** Meeting at 8 pm. Call James or David at 463-7354 for info on location.

Thurs/Jan 7

□ **TAG Coming Out Group.** Weekly meeting in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

□ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.

□ **Women Against Violence Against Women.** General meeting, 7:30 pm. Tentative location: 519 Church St.

□ **Satyricon.** See *Cinema*.

Fri/Jan 8

□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

□ **Foundation for the Advancement of Canadian Transsexuals.** Cosmetics workshop and demonstration. 7:30-11 pm, 519 Church St.

Sat/Jan 9

□ **MCC Movie Night.** 730 Bathurst St, 7 pm. *The Ritz*. See *Cinema*.

□ **Gay Asians of Toronto.** 519 Church St, 2 pm.

Sun/Jan 10

□ **Out and Out.** Skiing (both kinds) at Horseshoe Valley. Leaving at 7:30 am. Call the ACT-Line before noon on Saturday for details: 466-2709.

□ **National Gay Conference Co-ordinating Committee.** Meeting from 3 to 5 pm. Call Chris or Philip at 977-6320 for location.

□ **Metropolitan Community Church.**

Regular Sunday services. See Jan 3.

□ **Dignity/Toronto.** Worship and discussion meeting. 4 pm. See Jan 3.

Mon/Jan 11

□ **Citizen's Independent Review of Police Activities.** CIRPA benefit dinner at Paul's Palace, 346 Spadina Ave, 7:30 pm. Tickets \$20. Call 364-0361 or 924-2828.

□ **Festival Against the Right.** An organizing meeting at 8 pm at 519 Church St to discuss the possibility of a day of celebration and organization against the various right-wing groups attacking our communities. The Festival would probably take place on May 1. The idea of a Festival has been endorsed by GLARE and by Lesbians Against the Right.

□ **Right to Privacy Committee General Meeting.** 519 Church St Community Centre, 8 pm. Info: 368-4392.

□ **The Women's Group.** Regular meeting. See Jan 4.

□ **Ryerson Lesbian and Gay Men's Group.** First meeting of new year, 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030.

Tues/Jan 12

□ **Bar Night at the Barn.** Proceeds to the RTPC Defence Fund. 83 Granby St.

□ **Trident Bar Night.** Monthly social event at 18 East.

□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

□ **Gay Self-Defence Group.** 8-week self-defence course begins. Cost: \$40. Info and location: 960-5579.

□ **Integrity.** Holy Eucharist (traditional rite) and programme. Holy Trinity Church, Eaton Centre, 8 pm. The new co-chaplain is celebrant and preacher. Info: 921-4778 evenings before 8:30.

Wed/Jan 13

□ **Gay Self-Defence Group.** 8-week self-defence course begins. Cost: \$40. Info and location: 960-5579.

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

□ **International Women's Day Committee.** University Settlement House, 7:30 pm. Initial meeting of March 8 coalition. Groups interested in participating in the coalition should call 789-4541 for info.

Thurs/Jan 14

□ **Broadside Open Forum.** The *Broadside* collective holds an open discussion on the paper, its contents to date, and plans for the future. Your chance to talk back to *Broadside*. 175 Carlton St, 7:30 pm.

□ **Lesbian and Gay Pride Day Organizing Committee.** Meeting at 519 Church St at 8 pm.

□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

□ **Toronto Organization of United Church Homosexuals.** Regular meeting, 7:30 pm. Info on location: 532-0911.

□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.

Fri/Jan 15

□ **Gay Fathers' Support Group.** Potluck supper, 6:30 pm. Topic: "Travelling as a gay person." Further info: 532-2333 or 967-0430.

□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

Sat/Jan 16

□ **Outrageous!** See *Cinema*.

□ **Polyester.** See *Cinema*.

Sun/Jan 17

□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.

□ **Pixote.** See *Cinema*.

□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.

Mon/Jan 18

□ **The Women's Group.** Regular meeting. See Jan 4.

□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in

Jorgensen Hall, second floor. Info: 593-4030. Speaker: Russell Martin of CGRO.

Tues/Jan 19

□ **Lanyard Bar Night.** Another fun evening at 18 East.

□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

□ **Les Ballets Jazz.** See *Stage*.

□ **Lesbians Against the Right.** Regular meeting, 175 Carlton St, 7:30 pm. Info: Gay Bell at 466-3801.

□ **Families and Friends of Lesbians and Gays.** Regular meeting, 519 Church St Community Centre, 8 pm. Info: 961-3415.

Wed/Jan 20

□ **Out and Out Open House.** For anyone interested in the club. Coffee and photos. 519 Church St Community Centre, from 8 pm on. Info: Ian, 921-6947.

□ **Lutherans Concerned.** Meeting at 8 pm. Call James or David at 463-7354 for info on location.

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

□ **The Cee Dees.** See *Music*.

Thurs/Jan 21

□ **Gay Academic Union.** "Paedophilia: Theories of Sexual Preference" — Dr Fred Jensen, Associate Prof of Psychiatry, U of T; Deputy Director, Clinical, Metro Toronto Forensic Services. 8 pm, Sylvester Rm, Graduate Students' Union, 16 Bancroft Ave, U of T.

□ **Greenpeace Benefit.** Toronto recording artists The Spoons perform at the Ryerson Hub in Jorgensen Hall, 380 Victoria St at Gerrard. Doors open at 8 pm. Admission \$6 with proceeds in support of the Greenpeace Foundation. Info: 922-3011.

□ **Racism and the Gay Community.** A public discussion at 519 Church St at 8 pm. Panelists from Third World gay communities. Second in a series sponsored by GLARE.

□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.

□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

□ **L'Impromptu d'Outremont.** See *Stage*.

□ **Union Made.** See *Stage*.

Fri/Jan 22

□ **Kate Clinton.** Feminist humorist. See *Stage*.

□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

Sat/Jan 23

□ **The Charleston (An Evening from the Twenties).** Licensed dance. The Concert Hall, Yonge & Davenport. 9 pm-5 am. From GCDC, the people who brought you the hit dances "Feverpitch!" and "Carnival in Rio." Two dance floors: one disco with laser show, one rock/new wave/women's music. Proceeds to 16 lesbian and gay groups. Tickets available at usual outlets.

□ **Out and Out.** Cross-country skiing at Seneca College, King City. Everyone welcome. Bring lunch, skis (or rent them there, if they're still available), trail fee money, and your car (if you've got one) to the southern exit of the York Mills subway stop, at Yonge St and Old York Mills Rd, at 10 am.

□ **Gay Asians of Toronto.** 519 Church St, 2 pm.

Sun/Jan 24

□ **Metropolitan Community Church.**

Regular Sunday services. See Jan 3.

□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.

Mon/Jan 25

□ **The Women's Group.** Regular meeting. See Jan 4.

□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030. Discussion on pedophilia.

Tues/Jan 26

□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

Out in the City
PULL-OUT AND PUT-UP CALENDAR OF EVENTS IN TORONTO
Body Politic

□ **Integrity.** Evensong and programme. Holy Trinity Church, Eaton Centre, 8 Pm. Info: 921-4778 evenings before 8:30 pm.

Wed/Jan 27

□ **Woman's Public Lecture Series.** Margaret Campbell, former Liberal MPP, speaks on "Women and Politics." York University. Info: Founders College, 667-3561.
□ **Toronto Gay Community Council.** 519 Church St Community Centre, 7:30 pm. Community forum for sharing information and debating important issues. Info: 923-GAYS.
□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Jan 28

□ **Gay Equality Mississauga.** Coffee with newcomers. Youth, married men, lesbians invited. 8 pm, Unitarian Hall, 84 South Service Rd.
□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.
□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

Fri/Jan 29

□ **TAG Friday Night Group.** Evening of discussion for lesbians and gay men. 519 Church St Community Centre, 8 pm. Coming out group, open discussion group, women's only group and special topic group meet simultaneously. Info: 964-6600. Topic for discussion: working through difficulties in relationships.
□ **Out and Out.** A long weekend cottage trip to the Temagami area, 65 miles north of North Bay. Cost: \$20 plus gas. Contact the Steering Committee or call the ACT-line for details: 466-2709. Reserve by Jan 23.
□ **Gay Equality Mississauga.** Licensed dance at Unitarian Hall, 84 South Service Rd, Mississauga, 8:30 pm.
□ **Gays in Health Care.** Social gathering. Info on time and location: 920-1882 (Stephen) or 929-5901 (Lorna). Gay Community Appeal presentation. Bring your cheque book.
□ **Tribe (Detroit) Bar Night.** Social event at 18 East.
□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St. George St, 7:30 pm.
□ **Gay Fathers' Support Group.** Regular meeting. Info: 532-2333 or 967-0430.

Sat/Jan 30

□ **Spearhead Annual Meeting.** 2 pm. Cocktail hour. 7 pm. Dinner at 8 pm. Show 9-10 pm. 730 Bathurst St. By invitation only.

Sun/Jan 31

□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.
□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.

Mon/Feb 1

□ **The Women's Group.** Regular meeting. See Jan 4.
□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030. Speaker: Chris Bearchell of *TBP*.

Tues/Feb 2

□ **Spearhead Bar Night.** Social event at The Barn.
□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.
□ **GEM Gay Community Outreach.** Monthly meeting, 8 pm. Unitarian Hall, 84 South Service Rd, Port Credit. Info: Gayline West 453-GGCO.
□ **Lesbians Against the Right.** Regular meeting, 7:30 pm. Info on location and further meetings in Feb: Gay Bell at 466-3801.

Wed/Feb 3

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.
□ **Lutherans Concerned.** Meeting at 8 pm. Call James or David at 463-7354 for info on location.

Thurs/Feb 4

□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.

□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

Fri/Feb 5

□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

Sat/Feb 6

□ **The Naked Civil Servant.** See *Cinema*.

Sun/Feb 7

□ **Out and Out.** Cross-country skiing at Mansfield Forest Club, 90 km north of Toronto. Bring lunch, skis (or rent them if they're still available), your car (should you own one), and \$6 to the southern exit of the York Mills subway stop, at Yonge and Old York Mills Rd, at 10 am. All are welcome.
□ **Lesbian Mothers' Defence Fund.** Potluck brunch. See Jan 3.
□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.
□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.
□ **York Rainbow Society of the Deaf.** Regular meeting, 1 pm. 730 Bathurst St.
□ **Lesbian Phoneline Meeting.** For women interested in working with the phone line collective. 3 pm, WCREC, 348 College St, 3rd floor. Info: 960-3249, Tues evenings.

Mon/Feb 8

□ **The Women's Group.** Regular meeting. See Jan 4.
□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030. Discussion on bisexuality.
□ **Right to Privacy Committee General Meeting.** 519 Church St Community Centre, 8 pm. Info: 368-4392.

Tues/Feb 9

□ **Bar Night at the Barn.** Proceeds to the RTPC Defence Fund. 83 Granby St.
□ **Association of Gay Electors.** Public forum: "The Ontario Human Rights Code: Where do we go from here?" Guest speaker: Susan Fish, PC MPP for St George. The meeting will focus on the recent campaign to include sexual orientation in the OHR Code amendments of Bill 7. 519 Church St, auditorium, 8 pm.
□ **Trident Bar Night.** Monthly social event at 18 East.
□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.
□ **Integrity.** Holy Eucharist, 8 pm. Contemporary 3rd Canadian rite. For location call 923-GAYS. Programme TBA. Info: 921-4778 evenings before 8:30 pm.
□ **Peter Allen.** See *Music*.

Wed/Feb 10

□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Feb 11

□ **Toronto Organization of United Church Homosexuals.** Regular meeting, 7:30 pm. Info on location: 532-0911.
□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.
□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

Fri/Feb 12

□ **Gay Community Appeal.** The second annual celebration and awards ceremony at Casa Loma. More info: 869-3036.
□ **Out and Out.** Celebrate Valentine's Day for a whole weekend with the Out and Out Club in a nice old farmhouse. Skiing, snowshoeing, etc, as weather permits. Call Stuart (921-6033) before Jan 15 for info and to make reservations.
□ **Gay Fathers' Support Group.** Regular meeting. Info: 532-2333 or 967-0430.
□ **Making Love.** Toronto premiere of Hollywood's first positive gay movie. See *Cinema*.
□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.
□ **Foundation for the Advancement of Canadian Transsexuals.** A screening of *Outrageous!* No charge, but donations accepted. 519 Church St, 7:30 pm.

Sat/Feb 13

□ **Open Circle Theatre Community Bash and Benefit.** Music: Compañeros (South American political songs) and singer Antonius Michaelitis. Dancing, cash bar, food. 80 Winchester St. 8 pm. Admission: Open Circle membership card or \$10.

□ **Broadside's Benefit Talent Show.** Heliconian Club, Hazelton Ave, 8 pm. Come blow your horn or do your thing. Get your act together and phone Jane Hastings (923-4560) to get on the programme. \$5 admission, cash bar. Piano available.
□ **Gay Asians of Toronto.** 519 Church St, 2 pm.

Sun/Feb 14

□ **Ferron Concert.** Tentative booking of west-coast lesbian singer. Keep an ear out for details on 923-GAYS.
□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.
□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3. Presentation by NOVA — Non-Violent Action Collective — followed by small-group discussion.

Mon/Feb 15

□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030.
□ **The Women's Group.** Regular meeting. See Jan 4.



Tues/Feb 16

□ **Families and Friends of Lesbians and Gays.** Regular meeting, 519 Church St, 8 pm. Info: 961-3415.
□ **Lanyards Bar Night.** Another fun evening at 18 East.
□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

Wed/Feb 17

□ **Lutherans Concerned.** Meeting at 8 pm. Call James or David at 463-7354 for info on location.
□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Feb 18

□ **Sexuality '82: Issues in Counselling and Teaching.** A conference at Humber College. Keynote address by Dr William Masters. Moderated by Dr Michael Barrett. Info and registration: Conferences and Seminars, Humber College, 205 Humber College Blvd, Rexdale, Ont M9W 5L7; or phone Humber College, 675-3111: Ingrid Norrish (ext 549) or Maryann Jefferies (ext 317).
□ **Gay Equality Mississauga.** Coffee with newcomers. Youth, married men, lesbians invited. 8 pm, Unitarian Hall, 84 South Service Rd.
□ **Gay Academic Union.** "Lesbians and Gays as Parents: Natural and Chosen Roles" — panel discussion with representatives from the Gay Counselling Centre, OISE and Gay Fathers. 8 pm, Sylvester Rm, Graduate Students' Union, 16 Bancroft Ave, U of T.
□ **The Saga of the Wet Hens.** See *Stage*.
□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.

Want to get your event listed? Send all information to: Out in the City, Box 7289, Station A, Toronto M5W 1X9 or call 977-6320. Deadline for the March issue: Wed, Feb 10
FOR MORE UP-TO-DATE INFO, CALL 923-GAYS WEEKLY

□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

Fri/Feb 19

□ **Gay Equality Mississauga.** Licensed dance at Unitarian Hall, 84 South Service Rd, Mississauga, 8:30 pm.
□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

Sat/Feb 20

□ **Technology and Working Women.** A conference at Ontario Institute for Studies in Education. For more info, call Organized Working Women at 447-7462. Continues through Feb 21.
□ **Metropolitan Community Church.** Licensed dance, 9 pm-1 am.

Sun/Feb 21

□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.
□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.

Mon/Feb 22

□ **Gay and Lesbian Awareness Week** begins at U of T. A week of political, cultural and social events sponsored by Gays at U of T. Contact 923-GAYS or bar/bath/campus bulletin boards. To Sat/Feb 27.
□ **Ryerson Lesbian and Gay Men's Group.** Meeting 6-7:30 pm. Time Out Centre in Jorgensen Hall, 2nd floor. Info: 593-4030.
□ **The Women's Group.** Regular meeting. See Jan 4.

Tues/Feb 23

□ **Integrity.** Shrove Tuesday service. For location call 923-GAYS. Programme TBA. Info: 921-4778 evenings before 8:30 pm.
□ **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St, 7:30 pm.

Wed/Feb 24

□ **Toronto Gay Community Council.** 519 Church St Community Centre, 7:30 pm. Community forum for sharing info and debating issues. Info: 923-GAYS.
□ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Feb 25

□ **Gays in Health Care.** Business and educational meeting. 519 Church St, 8:30 pm. Info: 920-1882 (Stephen) or 929-5901 (Lorna).
□ **TAG Coming Out Group.** Weekly meeting, 8 pm. See Jan 7.
□ **Canadian Gay Archives.** Open 7-10 pm. See Jan 7.

Fri/Feb 26

□ **TAG Friday Night Discussion Group.** Info: 964-6600. See Jan 29. Topic: relationships between lesbians and gay men.
□ **Gay Fathers' Support Group.** Regular meeting. Info: 532-2333 or 967-0340.
□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

Sat/Feb 27

□ **Gay Asians of Toronto.** 519 Church St, 2 pm.

Sun/Feb 28

□ **Out and Out.** Snowshoeing, day trip. Bring snowshoes (or call Ian, 921-6947, a week in advance) and something for lunch to the southern exit of the York Mills subway stop, Yonge and Old York Mills Rd, at 10 am. Bring your car if possible.
□ **Metropolitan Community Church.** Regular Sunday services. See Jan 3.
□ **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Jan 3.

continued from page 27

- **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.
- **Together.** 457 Church St. 923-3469. Bar, dining room. Comfortable space for women.

New this issue:

- **KT's.** 5 St Joseph St. 922-4118. (Formerly Katrina's.) Now a stand-up bar, enlarged dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge. Re-opening Dec 26.

Baths

- **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St, 2 blocks south of Gerard St). 977-5997. Open 24 hours.
- **The Barracks.** 56 Widmer St. 366-1292. Leather and denim. Open 6 pm to 10 am during week and 24 hours on weekend.
- **The Club.** 231 Mutual St. 977-4629. Open 24 hours.
- **Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. Open 24 hours.

Discos

- **Charly's.** 488 Yonge St. 925-5517. Men only. Fri and Sat 10 pm to 3:30 am.
- **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.
- **Stages.** 530 Yonge St. 928-0492. Mixed. Sat 12-5 am, Sun 10:30 pm-4 am.

Accommodation

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Eight rooms, TV lounge, laundry and kitchen facilities, sundeck. One person: \$15; two people: \$18. Also weekly rates.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Recently renovated older hotel with bar and dining room. 22 rooms, TV lounge. One or two people: \$20.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel with bar and dining room. 72 rooms with private bath. No house-keeping. One person: \$23.50; two people: \$29.50.

Community

- **Toronto Gay Community Council.** 730 Bathurst St, M5S 2R4. Umbrella organization of Toronto lesbian and gay groups. Forum for sharing information and discussing political controversies.

Social/political action

- **Association of Gay Electors (AGE).** 730 Bathurst St, M5S 2R4.
- **Black and White Men Together.** Drawer C446, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. An interracial support group for men.
- **Came Out Decades Ago (CODA).** Box 6248, Stn A, M5W 1P6. For lesbians and gay men over 40.
- **Coalition for Gay Rights in Ontario.** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- **Committee to Defend John Damien.** Box 608, Stn K, M4P 2H1. 925-6729.
- **Families and Friends of Lesbians and Gays (FFLAG).** 961-3415.
- **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** Box 281, Stn A, Rexdale, ON M9W 5L3. 741-7223.
- **Gay Academic Union.** 275 Broadview Ave, No 47, M4M 3H5. 469-4244.
- **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects.
- **Gay Community Dance Committee.** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- **Gay Fathers Support Group.** Box 187, Stn F, M4Y 2L5. 532-2333 or 967-0430.
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- **Gay Self-Defence Group.** Box 793, Stn Q.

Trouble with the police?

Phone 960-6318. 24-hour hotline. Confidentiality guaranteed. **Citizens' Independent Review of Police Activities (CIRPA).** Call us first!

Out in the City

- M4T 2N7. 960-5579. Organizes courses in self-defence in and outside of Toronto.
- **Gays and Lesbians Against the Right Everywhere (GLARE).** Box 793, Stn Q, M4T 2N7.
- **Gays at University of Toronto (GAUT).** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911.
- **GEM Gay Community Outreach.** Box 62, Brampton, L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7. Organizes annual end-of-June celebration.
- **Lesbian and Gay Youth Toronto.** 730 Bathurst St,



The Honourable Members for St George: Susan Fish (left), the current Tory MPP from Toronto's downtown riding, muses on human rights Feb 9. Her predecessor, Liberal Margaret Campbell, tackles the topic of women in politics Jan 27. Check the Calendar for details.

- M5S 2R4. 533-2867. Phone counselling: Mon, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **New Democratic Party Gay Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- **Parents and Friends of Gays International.** 100 Maitland St, No 506, M4Y 1E2. Toronto chapter. Info: June Tattle at 961-3415.
- **Potluck Suppers.** Box 6771, Stn A, M5W 1X5. Lesbian social group. 368-0355.

Phone counselling lines

- **Gay Counselling Centre of Toronto:** 534-8207. Tues and Thurs 6:30-9:30 pm. Professional counselling by phone and in person.
- **Lesbian Phonenumber:** 960-3249. Tues 7:30-10:30 pm.
- **Lesbian and Gay Youth Toronto:** 533-2867. Mon, Fri, Sat, 7-10:30 pm.
- **U of T Sex Ed Centre:** 978-3977. Gay counsellors: Tues 10 am-10 pm.
- **Spouses of Gays:** 967-0597. Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG):** 964-6600. Mon-Sat 7-10:30 pm. Counselling and info.

- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 368-4392.
- **RTPC Gay Street Patrol.** 730 Bathurst St, M5S 2R4. Volunteers welcome. Info: leave message for Dennis at 977-6320.
- **Ryerson Lesbians and Gay Men.** c/o SURPI, Ryerson Polytechnical Institute, Jorgensen Hall, 380 Victoria St, M5B 1W7. Office: Rm A374, Jorgensen Hall. Hrs: Mon 1-6 pm. Ryerson Gayline: 593-4030 Mon 1-6 pm, Thurs 6-9 pm.
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phonenumber: 967-0597 Wed and Thurs 6:30-8:30 pm.
- **Toronto Gay Community Choir.** 158 Brunswick Ave, M5S 2M2. Ph: Kathy Anthony-May, 534-8710. Practice: Thurs 8 pm at 519 Church St Community Centre.
- **The Women's Group.** 519 Church St Community Centre. Info: Rosemary Doughty at 923-2778. Support and discussion group for lesbians.
- **York Rainbow Society of the Deaf.** Box 671, Stn F, M4Y 2N6.

New this issue:

- **NOVA.** Box 5794, Stn A, M5W 1P2. 921-1938. A collective concerned with theory and practice of non-violent direct action. Different levels of participation possible.

Health/social services

- **A Way Out.** 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parents, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- **Gay Counselling Centre of Toronto.** 730 Bathurst St, M5S 2R4. 534-8207. Open Tues and Thurs 6:30-9:30 pm. Professional counselling clinic for lesbians and gay men. Call for appt or drop in. Volunteers needed.
- **Hassle-Free Clinic — Men.** 556 Church St, second floor. 922-0603. VD info, testing and treat-



- ment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. Call ahead. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- **Lesbian Phonenumber.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times.
- **RTPC Support Group.** Free counselling and support to those charged in gay-related matters. Info: John at 961-6033.
- **Sex Ed Centre.** 44 St George St, Rm 25. 978-3977. Sex counselling for U of T campus. Open from 10 am. Tues: gay counsellors' day, 10 am-10 pm. Lesbian coming out group and drop-in: Wed 6 pm. Gay men's discussion groups beginning in Jan: leave name at office if interested.
- **Toronto Area Gays (TAG).** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat: 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

Professional

- **Association of Gay Social Service Workers.** Box 182, Stn O, M4A 2N3.
- **Gays in Health Care.** Box 5712, Stn A, M5W 1N8. 920-1882 (Stephen) or 929-5901 (Lorna). Includes nurses, physicians, medical students and psychologists.
- **Ontario Gay Teachers' Caucus.** 730 Bathurst St, M5S 2R4.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

Sports

- **Cabbagetown Group Softball League (CGSL).** Box 42, Stn L, M6E 4Y4. Hosts of 1981 Gay Softball World Series. Be a player! Be a manager! Be an umpire! Watch for notices in the near future to sign up for the 1982 summer season.
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots.
- **Out and Out Club.** c/o Drawer C322, The Body Politic, Box 7289, Stn A, M5W 1X9. 466-2709. Outdoor activities for gay people. Include phone number with enquiry.
- **Riverdale Softball League.** c/o John Williamson, 40 Isabella St, No 305, M4Y 1N1. 924-4738.

Religious

- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. 961-1707 or 487-7406. Pastoral ministry for gay and lesbian Anglicans and friends.
- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.
- **Toronto Organization of United Church Homosexuals (TOUCH).** Box 626, Stn Q, M4T 1L0.

Publications/information

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.
- **Gay Community Calendar.** Call 923-GAYS. Twenty-four-hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Mondays.
- **Glad Day Bookstore.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Hours: Mon-Wed, 10 am-6 pm; Thur-Fri, 10 am-10 pm; Sat, 10 am-6 pm.
- **Integrity/Toronto Newsletter.** Box 873, Stn F, M4Y 2N9. 487-7406. Bimonthly publication of gay Anglican movement.
- **Rag Magazine.** Box 15, Adelaide St Stn, M5C 2H8. Monthly.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians. A complete listing is available from Women's Resource Centre, YWCA (see below).

- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial lesbian contributions.
- **Fireweed.** Box 279, Stn B, M5T 2W2. Feminist quarterly of politics and the arts.
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
- **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization with many lesbian members.
- **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments. Lesbian-positive.
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Counselling and info. Self-defence courses.
- **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops.
- **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
- **Women for Survival.** 427 Bloor St W, M5S 1X7. Group concerned about nuclear proliferation and ecology.
- **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 534-1161.
- **Women's Counselling, Referral and Education Centre (WCREC).** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, referrals and info. Lesbian counsellors on staff.
- **Women's Resource Centre, DISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes for feminist research.
- **Women's Resource Centre, YWCA.** 15 Birch Ave, M4V 1E1. 925-3137. Info on groups and services, including booklet *Women's Groups in Toronto and Vicinity*. Info and referral line: 925-1154. Legal clinic.
- **Womynly Way Productions.** 849 College St, M6H 1A1. 532-7963. Company bringing concerts, dance and theatrical performances to city.

New this issue:

- **Women Against Violence Against Women (WAVAW).** Box 174, Stn D, M6P 3J8. In process of reorganizing. Committed to action from a feminist perspective against various aspects of violence against women.

In celebration of our tenth anniversary,
a look at a few of the many people who have shaped
and nurtured this magazine

WHO WE WERE • WHO WE ARE

A very personal tour by Gerald Hannon

I once welcomed Pierre Trudeau to this city on behalf of the homosexual citizens of Toronto.

"Thank you," said Pierre. His handshake didn't flinch; the lizard-like eyes blinked once. Margaret just kept on smiling, and the surrounding buffer of Liberal honchos froze into a tableau of uncertainty: how did this guy get into our little gathering of the party faithful and is he dangerous and how do we get him out of here.

"What do you do?" the PM asked.

I told him I worked for *The Body Politic*, Canada's gay liberation journal.

"How is it doing?"

"Well."

Another blink, the connection snapped, the entourage pressed on and I was shown politely to the door.

That was in the early days — I think it is safe to say that neither our Prime Minister nor anyone else in the room that day had heard of *The Body Politic*, knew or cared what it was, or expected to hear of it again.

Less than a decade later, the Conservative justice critic would ask in the House of Commons whether the acquittal of *The Body Politic* should not encourage speedy passage of pending obscenity legislation.

Straddling these two poles of public recognition lies a decade of gay journalism, of gay activism that has been so much hard work, has so often been bleak, has so often seemed hopeless — and has been so much fun that I want another ten. It has taken me to more meetings than I care to remember, to some of the dreariest demonstrations anyone should ever be asked to trudge — and to some that have left me choking back tears. It has led to the prisoner's dock at one of this city's more sensational trials. To hurtling with thousands of others through an icy February night in a wave that would crash against the doors of the Ontario legislature. From drinking too much scotch with Jane Rule to trying to persuade Quentin Crisp to sit on a television set. To shaking hands with John Sewell at *TBP's* Free the Press Fund Rally minutes before he stepped on stage to make the brief speech that many feel guaranteed the end of his career as mayor of Toronto after a single term.

Ten years of *The Body Politic* coincided with ten years of such ferment in the lives of gay people that sometimes the most ordinary actions would resonate and make music where you had come to expect only silence:

Riding on the streetcar with friend, housemate and fellow collective member Merv Walker and talking, as we always did, about *The Body Politic*. A woman, black, very swank and well-dressed, watched us, smiling. She had a child with her in a pram. As she got off she said, "Are you gay?"

I said, "Yes, are you?"

As she disappeared, pushing her child: "Well, I've *thought* about it."

That happened in 1976.

This is not a history.

Let me take you on a tour.

I should warn you that I show you all the rooms. There are voices, too, that won't be heard. No secrets — just that this tour will be very idiosyncratically mine, will not be balanced and judicious, will not make the usual genuflections in the direction of completeness or fairness. I've been around for ten years and I want to give you my slice of it.

The magazine is published from the fifth (and top) floor of an old warehouse at 24 Duncan Street, which used to be just off Queen Street and is now just off trendy Queen Street and around the corner from the new Massey Hall. Lack of an elevator keeps the rent down — you will be out of breath as you pass the yellow door at the top of the stairs.

It is a long, bright shoebox of a room and it is almost always busy. The week before any issue goes to press it hums 24 hours a day. But on a typical day, if there is not a volunteer staffing the front desk, the first person you are likely to encounter may be lying flat out on his back on

the floor, calmly conversing with someone sitting beside him in a ratty old chair.

The supine individual is Ken Popert, a collective member and a full-time staffer at half salary of \$4,500 a year. He will get up as you come in, putting an end to whatever relief the hardwood floor provides his aching back.

Like most of the long-time collective members, he is in his mid-thirties and, like several who are tilting past 35, he has become somewhat obsessive about bodybuilding and YMCA fitness classes. He has some definition now: tits 'n' ass on a body that used to be just counter-culture skinny — though that skinniness and the long-since vanished ponytail were the only significant Popertian concessions to counterculturalism. He is possessed, in fact, of the coolest, most clinical intelligence of anyone on the paper. It has its drawbacks. You will sometimes hear from Ken an argument that is utterly clear and irrefutable — but bloodless, and true to everything but the way people operate.

He once told me, in jest, that he

wanted to become human. By that, I think he meant what tantalized many more of us from time to time — a desire to step off the gay-lib professional treadmill, to find time, within the seemingly endless circuit of meetings, demonstrations and work, for the bars, baths, brunches and parties that made up the community of options for many urban gay men. Most of us felt we were missing something, and grew to resist as well the sense of us/them that was developing: we dedicated selfless activists with no time for a bunch of silly, hedonistic downtown queens.

Ken will never be really popular. His sense of humour is such a fine dance along the edge of the abyss that it makes people nervous. At his worst, he can be cruel and mean-spirited. At his best, he can make the whole tragicomic business of being gay in Canada in 1981 mostly comic. ("How's Art," he asked Ed Jackson, just off the phone from a conversation with Toronto's moribund mayor, Art Eggleton, "still imitating life?")

It is an office joke that Ed Jackson is always on the telephone. What we mean, of course, is that he is the closest thing to a journalist that we have produced. He is obsessed by a need to know, by a sense that things will get horribly out of hand if Ed does not know where all the strings are, where they lead and who can pull them. Rick Bébout, also on the collective and also a staff member, has talked about empowerment as the core reason for working at *The Body Politic* — power over your workplace, in work that aims to move yourself and others towards power over our lives as gay people. For Ed, "being on top of a story" is that kind of power.

I have known Ed Jackson since 1968. He brought me out of the closet, and we have been fond friends ever since, sharing, for more than half those thirteen years, the same houses, the same friends, many of the same ideas. We are approaching museum-piece status — we have been with the paper since its second issue; we knew Ken Popert when he was in favour of censorship and remember hearing some of George Hislop's jokes when they were making their first rounds.

Ed is 36, a year younger than I am, and works full time for *The Body Politic* for no salary at all — a feat made possible, at least for the time being, by the savings accumulated at a job in education that was "a test of certain skills, but unsatisfying. I wanted to do something and be part of something that made a difference."

Ken Popert invented the news department of *The Body Politic*, but Ed Jackson has perfected it. We have been reporting news items since 1972, but stories in early issues often had a discursive, anecdotal quality, and were more interested in getting the "line" right than the facts. I once ended a story on a transsexual seminar with the following paragraph:

"Coffee followed, and those present availed themselves of the opportunity to question the transsexuals on various aspects of their condition."

It was a paragraph of such condensed

Jearld Moldenhauer

was the co-founder of Toronto's first gay liberation group, founder of *The Body Politic* and founder of Glad Day Books, arguably the world's best gay bookstore. He refuses to give his age ("lots of cream keeps me young").

Today, he commutes between Toronto and Boston, home of Glad Day II. Plans are afoot for a third store in Baltimore, and Glad Day began its own publishing last year with Mitzel's *The Boston Sex Scandal*.

I think I came out in 1967, at Cornell University. I was engaged to be married, she had moved to Ithaca where Cornell is, to be close to me. I'd repressed my gay feelings and saw this as a way of dealing with it. But she was also very supportive when I told her and she encouraged me to explore those feelings.

I tried to do that at Cornell but there weren't enough people around and I didn't know how the bar and washroom network operated. I was 19. So I dropped out and went to New York City. I ended up at Sloane House (YMCA) — this whole thing is right out of the first chapter of *City of Night*. At that point Sloane House was a real madhouse of sex. In the afternoons and evenings all the young men who were staying there would stand naked in their windows — there was a courtyard in the centre of the building — and you would see someone across the way and you would yell over your room number and they would phone you.

I ended up on the street as a hustler, but just for a couple of months. The military called me because I'd dropped out of school, but I got a letter from a psychiatrist that said I was "confused about my sexual identity" and that got me my 4F and that was enough, that meant homosexual.

I went back to Cornell and I was politicized very rapidly around gay issues. A lot of it had to do with what I was reading — Marcuse and Norman D Brown, and I read everything of André Gide's. It made a sexual radical out of me almost overnight. So I decided to start a gay group at Cornell, which I did in May of 1968.

Coming out really radically changed my life. Over the next four or five years I evolved totally into a gay movement person. I came up to Toronto in January of 1969 and worked as an assistant in a professor's research programme at U of T. My first impulse was to start a group here too, but I also realized I wasn't a Canadian and I didn't understand Canadian society, so I decided to wait.

In September I decided to go ahead, and I put a classified ad in the *Varsity* newspaper informing people I was interested in starting a group and giving my phone number. I got about eight or ten calls, but only about five

people turned up. That was the beginning, that was it. It began attracting more and more people every week — at its peak there were about a hundred people, even more, packed into a room.

By November 1970 the group had grown so much it was ready to divide — George Hislop was there and that resulted in CHAT (Community Homophile Association of Toronto). I decided to start Glad Day Books — the whole new literature was happening and there was tremendous resistance to selling gay-positive books in Toronto bookstores. All I remember ever seeing was *Homosexuality: Disease or Way of Life?* So I started ordering books and put them in a knapsack and carried them around to whatever meetings there were and setting up a table.

It was clear to me that homosexuals were isolated individuals and that we needed things that would bring us together as a community. I was asked to write an article on the gay demo in Ottawa for *Guerilla*, the underground newspaper, and it was significantly altered and that made us angry. We saw that even *Guerilla*, which we looked up to, had changed things. We realized we needed our own voice and I think that was the catalyst.

There wasn't anything dramatic about it — we were just sitting around talking about what

to do, and I argued for the paper and it seemed to catch on. From there on it was very, very quick — just a matter of a month or so before we got the first issue out.

I think the idea of the collective was my idea. I've never been interested in vertical power structure things.

In retrospect, maybe this is heresy, but I wish *The Body Politic* had been a gay male paper from the beginning, and didn't make token efforts to speak for both lesbians and gay men. I feel the concerns are different, the whole perspectives are different and finally the aesthetics are different. What happens in working together is that nobody is getting their full statement. Part of gay liberation is about regaining spontaneity around your homosexual feelings, and anything that holds that back is negative.

From the beginning I made a commitment to making it happen, to nurturing it. My apartment, and later the Kensington house, and later still the Seaton Street house were always used as the office of the paper. I had a clear idea of using the paper as an organizing tool so you could mobilize people into participating in a community. I took care of the mail and pulling things together and coordinating so the paper could grow — though I was eventually eliminated from it.

I guess I was naive in hoping that Glad Day and the paper could remain linked in the new office space we were looking for. But I think the idea of the bookstore and the paper together was used as an excuse for eliminating me. I think there was a coordinated effort by people in the group who didn't like me.

I know I wasn't really close to anyone during the entire history of the paper. I've been in Boston two and a half years now and I have really close relationships there with the gay radicals. Here I've always been isolated.

I'm not saying that my personality is in any way an easy personality to get along with. I've always been a very sexual being and I've always been very forward, and people have a difficult time dealing with that kind of openness. I was an American at a time when Canadian nationalism was in its early naive stages, and part of the problem dealing with me as a historical figure is the fact that I'm an American, and an American did this and did that in the Canadian movement.

The Glad Day issue was just used. The paper was my life. Leaving really shattered me.

I still read it, every page. The response this year to the bath raids, that's the product of the work of *The Body Politic* over the last ten years. Masses of people mobilized.

smarminess that *TBP* founder Jearld Moldenhauer used to read it aloud in a high-pitched, strangled voice, like a dowager going down for the third time.

Ed's overriding fear of not knowing everything has helped make the news the most labour-intensive section of the paper. People are called and called again, contacts and sources cultivated and stroked. He *thinks* like a journalist — things don't just happen out there, they frame themselves as potential news pieces that can be linked to an apparently discrete event from last issue to give the reader a fuller, truer picture — with a handy little sidebar that supplies a chronology of events to date.

He is a tireless talker. He smiles — a lot — and pushes people into that conversational corner they feel most comfortable in: talking about themselves.

People tell Ed Jackson a great deal; much of it gets filed away, comes up again when necessary, sources get stroked a little more, they talk a little more. The magazine's outward thrust into the community has often been his, tilting it away from sounding like the production of a group of academics with time on their hands. Ken Popert, who left the paper for several years after 1975 because it was unclear whether it would become fustily academic or a more popular political instrument, says quite flatly that it evolved

in the latter direction because "Ed Jackson felt it should."

I've spoken of the collective, of a staff, mentioned volunteers in passing. This is how it works: *The Body Politic* is directed, editorially and politically, by a collective. Such a word, that. It always brings to mind state-run farms, or those messy living arrangements that had some vogue a decade ago. "I thought it meant you all slept together," a new volunteer once told me in all seriousness.

What it does mean is that the nine people who presently constitute the collective meet each Monday evening and discuss a range of items from mundane appeals for political endorsements to the creation of an editorial.

How do you become a collective member? By invitation. And how do you qualify? You have to have worked on several issues, shown some skills, and people have to like you and trust you. Once a collective member, you are expected to attend meetings regularly, contribute to the direction of the paper and put some significant energies into one of the editorial or administrative subgroups.



photo: Gerald Hannon



photos: Robin Hardy, Gerald Hannon 1978

Collective members do not come from eggs, carefully hatched in some (politically) climate controlled sub-basement. They all start life as volunteers.

In fact, the first person you are likely to see on any visit to 24 Duncan Street is a volunteer staffing the front desk and answering the phone. If you visit on an evening you are likely to see many more volunteers than collective members. Of the fifty-seven Toronto people listed in the masthead of issue 78, forty-eight are volunteers who might give anything from three hours a month to a weekly commitment that could include one afternoon staffing the reception area, a meeting of one of the editorial groups and two hours of proofreading galleys.

The Toronto community has always been generous sharing its time with *The Body Politic*. People give their time for a variety of reasons. Sometimes it is because their lover has just left and there is an aching void in their life that they hope we can fill. We can't, and they don't last. Sometimes it is because they discover it's a way to socialize with other gay people that isn't a bar or a bath and they like that. Sometimes it's just because it seems like a socially responsible thing to do and time is made for it. Sometimes it's because they love journalism and we look like a good place to practice.

Sometimes there isn't that much difference between collective members and volunteers.

Robert Trow has been with the paper since 1973, and though he has appeared on the collective list from time to time, he prefers to work as a volunteer, committing a solid amount of time each month but cherishing his right to say no. He manages distribution, that area no one else ever hopes to have to think about, and has pulled together the only entirely volunteer-run department in *The Body Politic*.

Sometimes dedication can be carried to almost surreal lengths. Writer Sue Golding was on her way to the office, hot review in hand, when her bicycle and a large automobile had a difference of opinion as to right of way. Sue, with a badly broken wrist, was whisked off in an ambulance, but before it could get to the hospital, she insisted the driver detour past our office and hoof it up five flights of stairs to deliver the review. Some excuses for late copy we accept.

The work can suck you dry if you let it. There is always too much to do. Roger Spalding, on the collective for just over a year, estimates he spends from sixteen to twenty hours a week on *Body Politic* work — above and beyond holding down a full-time job. Staff members are expected to work a minimum fifty-hour week. As press date approaches for any issue, sixty or seventy hours is more the norm. There are five full-time staff at present, all collective members, and all but one (Ed Jackson) are paid. Salaries are \$8,800 a year, except for Ken Popert's half salary. Chris Bearchell, Rick Bébout and myself are the other three.

There have not always been paid staff, but there has always been a collective. Over the past ten years, more than forty



Paul Macdonald,

founding member of The Body Politic and community outreach activist from issue 1. He conceived and nurtured the Community Page (now called Network) over four years of participation in the collective.

Today he lives in Toronto, but is frequently on the road as sales and marketing director of Mirage Acoustics, a company of which he is part owner.

I was one of the founding members of Toronto Gay Action — I sort of instigated it at a CHAT meeting after I moved back to Toronto from London, England. I'd been involved in the London Gay Liberation Front.

We had our first demonstration here in August 1971 — on Parliament Hill — and after that we wondered what we were going to do with our energies.... A group of us decided we ought to publish a paper. There was an alternate paper in Toronto at the time called Guerilla that used to publish articles about gay people or for gay people, but it wasn't thorough enough, so we decided, along with some people who worked at Guerilla, to start a paper of our own.

So we started meeting in Guerilla's offices, then at Jerry Moldenhauer's home, to discuss

the first issue of The Body Politic. The paper was counterculture in its approach, with a fairly loose collective.

We accepted no advertising at that time — it was an issue that caused a lot of furor. We voted against advertising — we didn't want to accept sexist ads from the baths. There was a strong Marxist approach, too; we didn't want to promote anybody's business. At that time in the gay movement there seemed to be a kind of revolutionary hangover from the hippie student radical days.

We were all a little more idealistic then. Gay people ten years ago had a much lower profile, so, I remember, we used to have zaps in some of the straight bars... and then there were those phenomenal dances at Holy Trinity Church. In some ways the spirit has never quite been the same — it was two years after Stonewall, and there was that whole feeling of being positive and gay at the same time. For the first time in our lives we had a reason to feel good about being gay — they were heady times.

Things seemed fine until Gay Pride Week of 1972, when there was that fuss about "Of Men and Little Boys" and CHAT got upset and all the togetherness split. I remember at the CHAT Centre on Cecil Street they got rid of every issue of The Body Politic for fear of a police

raid. They couldn't have raided anything — the paper was still portable, then. You could fit it in a car trunk.

I used to sell it in the bars. I used to get barred from the Parkside for selling the paper. I remember selling it on street corners and getting dirty looks from the cops. I even went down with Herb Spiers to Columbus, Ohio and sold about 100 copies — at that time gay papers were a novelty no matter where they came from.

The reaction in the bars varied a lot — at that time the paper was just a quarter and nobody minded giving a quarter no matter what it was. There were a lot of people who were really supportive — they were in the closet but seemed happy that they could relate to something in a paper. I remember somebody gave me a five dollar bill for a 25¢ issue.

I was with the paper for almost four years — I left in the summer of 1975. In the time I was there I did the Community Page, I was involved in layout, I was involved in distribution. I remember when our printer (Newsweb, owned by the Toronto Star) stopped printing our paper. We had to have it done in Kitchener, so I would pick it up and take it. Whatever had to be done.

It was good to see what I felt in print. This was the first time there was anything positive, and it was written by us and for us.

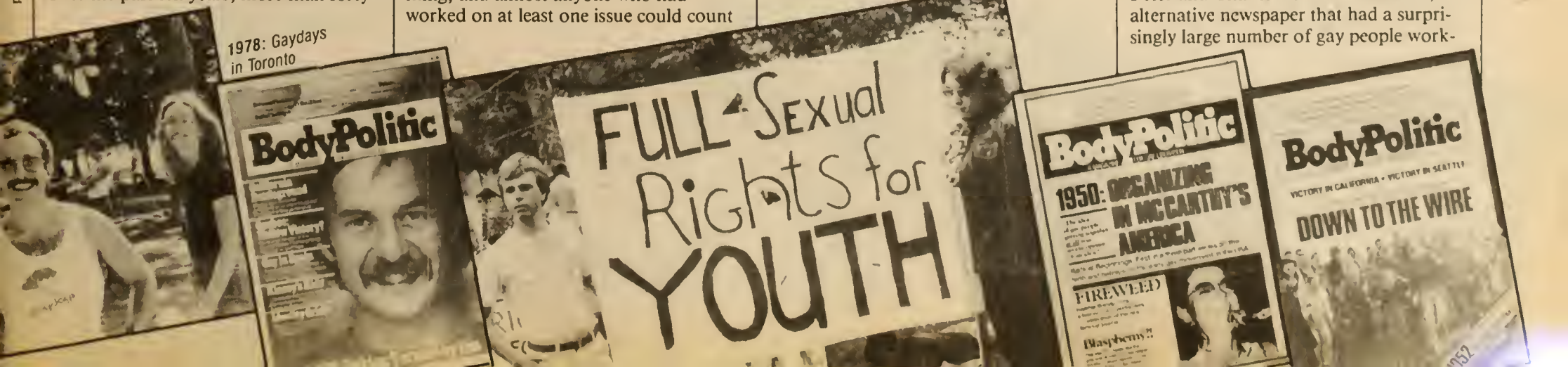
people have felt strongly enough about the paper's direction to commit a big chunk of their time and energy to making it happen. It has sometimes been very strong, unified, with a sense of purpose. It has also been weak and vacillating, drained of energies by simmering distrusts and conflicts. They have rarely erupted though — a blanket of good Canadian manners frequently settles quietly over everything. If a knife blade does flash briefly, it is probably Ken Popert's.

The collective once did almost everything, and almost anyone who had worked on at least one issue could count

him or herself a member. Charlie Dobie and Peter Zorzi were among the people who founded what finally got christened *The Body Politic* — rejected names included *Mandala* and *Dykes and Queers*. They can remember that, back for the first issue, you might write your piece, read it out loud to the rest of the group, get it approved, design the page yourself and do your own paste-up. Then you'd be expected to sell the finished product along Yonge Street, or from table to table at the Parkside or St Charles Tavern — if you could escape the notice of a

vigilant staff under orders to keep those gay libbers outside.

Peter and Charlie remember the ferment that gave birth to *The Body Politic*. The University of Toronto Homophile Association, formed in 1969, was the first organizational stirring of gay consciousness. By 1971 there was the Community Homophile Association of Toronto, Toronto Gay Action (the "radicals") and several other groups. The city was riding the crest of good economic times and a sassy youth culture that wanted to try everything and right every injustice. Both Peter and Charlie worked at *Guerilla*, an alternative newspaper that had a surprisingly large number of gay people work-



ing for it. Charlie says there was basically a supportive atmosphere there — though there were occasional nervous jokes about the gays taking over the paper. And one man did finally tell Charlie, “This is a working-class newspaper, and I don’t think hairdressers and ballet dancers read us.”

At a meeting of Toronto Gay Action in September or early October of 1971, Jearld Moldenhauer stood up and announced that some people had been talking of starting a paper, that a meeting was being organized and if you were interested you should come.

Moldenhauer. What is one to say about Jearld Moldenhauer? He was founder, sustainer really, over the early years, sur-rendering part of his home and most of his life to making *The Body Politic* come alive. Infuriating, tactless (he would say “direct”), he nonetheless drew people to the paper because he was so clearly a focus of energy — he would, in just over a decade, found the first gay liberation organizations in Toronto and Ithaca, New York, start Canada’s first gay newspaper and build what is probably the best gay bookstore in the world. He often provided that quick, sharp snap with the past that lifted people out of their frightened, reflex hesitations about their sexuality. People tumbled out of the closet for Jearld Moldenhauer. Sometimes they fled from him, too — and from *The Body Politic*.

Mervin Walker, a collective member from 1973 to 1978: “He was a pushy bastard. In the days when we were reading articles aloud for approval, he could destroy someone with a few well-placed cackles.”

At the same time, from Merv: “In a perverse kind of way he made me get involved. One of the first tasks I had was to do some Letrasetting. He came over after I finished, picked it up, howled at it and began showing it around the office. I decided then that I’d have to be better than he. That made me stay.”

Jearld came to the paper steeped in Herbert Marcuse and David Cooper, and he wanted to make *The Body Politic* talk about those things — he had a philosophy, a sense of direction, when most of the rest of us, particularly people like me, were floundering, knowing only that we wanted to say something about this marvellous, heady transformation that was happening everywhere we looked.

He was brutally impatient, and suspicious almost to the point of paranoia. For a longish period we were “coordinators” and worked together on a daily basis, and there were days when I would storm out of that house on Kensington Avenue unable to spend another minute with the man. And I am known for my even temper.

I always came back. I wanted to work on *The Body Politic* and that meant working with Jearld Moldenhauer. After a day of fuming I could go back and face him, knowing my absence would not be mentioned by either one of us, realizing that I had a great deal of fondness for much of that eccentric, scratchy, angular individual who called me Miss

Herb Spiers,

35 years old, founding member of *The Body Politic*, had the hunkiest body even before it was hot to be hunky. He made significant editorial and political contributions until consumed by a doctoral programme in philosophy.

He now lives in New York City, where he works as an agent for a Spanish art company — when he’s not off being the toast of Fire Island.

I was aware of the gay movement in the early Seventies — in fact I had this pipe dream... I used to walk down Yonge Street and think, oh, if only I could escape to New York City and join the Mattachine Society and work with them for gay rights — or, as I thought of it then, some sort of homosexual emancipation.

But I got involved in Toronto Gay Action and CHAT and there were three people there — Jerry Moldenhauer, Tony Metie and Peter Zorzi — who were eager to start a Canadian gay newspaper. The first meetings were full of uncertainty — nobody had any experience putting out a newspaper. But there was this great concern that everybody who was part of the collective should be involved. It was felt that even if you didn’t have any expertise or talent for something like layout or paste-up — that didn’t matter. Everybody should be involved because that was democratic and after all this was a collective. As I remember, those things were more the concerns of the women than the men.... We were all being so sensitive to the political realities of being a lesbian rather than a gay man.

I remember for the first issue, Paul MacDonald said, “aren’t you coming down for layout?” and I said no, I’d just be in the way, I’m all thumbs. But I went down and got this 10-minute crash course... and I even had to come up with the title. And all the titles had to be approved.

*There was a great deal of tension then because there were so many political differences on the collective. *The Body Politic* wasn’t conceived then as a gay newspaper reporting gay events — it was a gay liberation journal to promote the cause of gay liberation and to distill its principles. Problem was, there were so many differences as to what those principles were. The atmosphere was not friendly — there was acrimony, at times even name calling. There was also continuing tension between the men and the women.*

There was a division too over how the



photo: Gerald Hannon

paper should speak to its readers. One view was that it should be very straightforward and not talk down — basically, working class gays should be able to understand it. The other faction thought that was talking down and the paper should be done in a very professional way. Some people became disaffected as they saw TBP becoming too artsy-fartsy, too intellectual. I don’t think there was ever a clear-cut, worked-out idea of what the paper was about, who it would speak to and what its goals were.

*The first issue was really less exciting and fun than subsequent issues. It was always a great deal of fun when John Forbes would read his *Twilight Trails* column. And it was good to go out and actually*

sell the paper in the streets — some people were so critical of it... it was just stirring up trouble and making things even more public and we were just a bunch of hippie radicals.

In a sense it didn’t talk about or to the community then — they’d pick up the paper and get page after page of political harangue. But then at that time most of those people didn’t know they were a “community.”

I think more so than anything else the paper helped create that sense of community over the decade as a whole, in Toronto, anyway.

*I’ve never ceased to feel that the thing in my life I can take the greatest pride in has been my association with *The Body Politic*.*

Hannon and served me “lettuce steaks” for lunch, and quoted, in German, from the operatic version of *Salome* when he got exasperated.

Jearld was kicked out of the paper finally — he says he was assassinated. Typically, the final scene was ugly. I remember he spat at one of us as he went out the door.

I prefer to remember both of us sitting on the floor in the frigid little shack attached to 4 Kensington that became *The Body Politic* office, wrapping subscription copies one by one in brown paper and loading them into a child’s red wagon for their trip to the post office. We licked stamps

Former collective member Robin Hardy, 1979

for each one of them, too — that was before anyone had told us about second-class mailing privileges for periodicals.

No one, in fact, knew anything about journalism. Or business. It showed, too, for a long time — the Ontario Arts Council turned down our first application for a grant because of our “low standards of editing and design.” And they were right.

We have always been lucky, though, in that we have attracted talented people who would work for us for nothing. Merv Walker came to us out of Saskatchewan at the age of 19 and began imposing some of the tight-assed design standards that have come to characterize our look. Kirk Kelly has redesigned the paper twice, most

recently into its trimmed tabloid format, and made it one of the best designed gay papers anywhere.

The person who interprets that design now is Rick Bébout.

He is, as I have mentioned, also one of the paid staff. He was hired in 1977 when Merv Walker left, and on Merv’s recommendation. I can remember one of our first encounters, a rather revealing one about both of us.

He asked me why our invoices were numbered.

I told him we numbered them so we could know what the next number should be.

No, he said, why do you number them at all?

We don’t number our invoices any more. Rick brought questions

photos: Sewell, Frank Rooney 1979, Gerald Hannon 1979





John Forbes,

36 years old, creator of *Twilight Trails*, the first "personality" column to appear in *The Body Politic*. As *Twilight Rose*, he tried to "bring taste to the revolution," and humour to our then (even more) serious pages.

He still lives in Toronto, working in the recording studio of the Canadian National Institute for the Blind — where he never says "Catch me Tarzan!" into the microphone.

When I arrived in Vancouver my friend's house was the gay liberation house. It was called Pinkcheeks — a bit twee, but sweet. And we had gay liberation meetings, and there was a definite difference in those days between homophiles and liberationists — we were the real radicals, the grassroots types.

We started a drop-in centre and a distress line down on Pender and Carroll Streets in Chinatown above the women's bookstore. We shared the same floor as the Yippie Party. About that time I met Ron Whinton — we weren't that interested in the analysis of gay liberation, and being a street person rather than an academic, I knew things had to be changed and I knew at that point that meant taking to the streets.

So Ron and I said, "well, let's have a sur-realist movement." We were interested in what the Cockettes were doing in San Fran-

cisco, and in Seattle the Whiz Kids. And I coined the word Ephemerals — I thought it sounded like a Fifties rock group, and he became Ruby Tuesday and I was *Twilight Rose* — I got the name from a make-up counter at the Bay... a shade of lipstick. We had others in the group — VaVaVa Voom (who later became Madame Wow), Baby-Jane Hudson, Fleurette du Mal, Dame Ivy League, Torna Sunder, and Charity Ball.

We were to bring tastefulness to the revolution. But in reality what we did was satirize drag, and we were greatly resented for it. People thought we were taking the drag seriously. Feminists completely misunderstood us — they missed the major point, which was to satirize drag, not women, and to turn the whole drag scene, which was very important for gays, into a travesty.

On the street in Vancouver, people would laugh or talk to us, but when we went into the Castle, which was Vancouver's equivalent of

Toronto's Parkside, we got yelled at. "Get the fuck out of here! Sick drag queens!" So I felt our zapping should be aimed more at the ghetto, at the gays.

That went on till the fall of '71 when I returned to Toronto. It was perfect timing because *The Body Politic* was starting and I went to the very first meeting. It was terribly slapdash — somebody would write an article and then we'd get a good typist who'd do it on a Selectric with the various typeballs. Then we'd all get together and do paste-up and have a wonderful time kidding and joking.

I couldn't write the straight party line, so my usefulness was in creating the persona of *Twilight Rose* — a hippie Tiresias. We were exploring the whole androgynous concept, the whole anti-role playing aspect of gay liberation. You don't have to be a macho man or a nellie queen, you can incorporate both.

But *Twilight Rose* was only useful in the androgynous period — then rock stars picked

up on drag and I knew androgyny had no impact any more. I didn't have a role anymore, that's why I left the paper. I wasn't betraying the cause, I was really withdrawing.

The movement always needs a shot in the arm and that's what I like about the rallies — the RTPC — it really embarrasses the politicians to see 3,000 Marys disco dancing on Yonge Street. I'm really thrilled to see that's going on.

And the younger generation — there are certain things that are just wonderful. I'll think, gee, you don't have to go through all those dreadful suicide novels, sex in wash-rooms, you don't have to suddenly get dressed up in make-up to fit in with your peers. The options are so much wider. You could get nothing in 1959 when I first started — just those wretched novels with names like *Twilight Paths* or *Maybe Tomorrow*. I feel so good that kids don't have to go through that anymore.

with him that he asks over and over again, pushing them up against every situation: What are you doing it for? What do you want to make happen? What do you want to have at the end of it?

In many ways he is the most powerful person on the paper. He worked eighty hours a week when he first started and he ended up being able to do everything, and almost all of it superbly. He could write, edit, do promo copy, design, typeset and administer. He could have taken over the paper, except that he said stop me, I'm taking over the paper.

I have seen him almost in tears from frustration and exhaustion as we inched towards a press date it looked like we would miss. I knew he would have been happiest then if he could have done everything himself, made everything perfect, gotten it out of the hands of those inept boobs who were screwing up his paper. I have seen him, awake for thirty-

six hours and going on nothing but adrenalin, delay just a little longer so he could move a body of type less than a quarter of an inch to see if it would look better.

He will talk until he gets his way. He will go on and on and on — sometimes collective meetings have seemed like forums for Rick Bébout, with a too agreeable supporting cast. He looks forward to visits from designer Kirk Kelly, loud and assertive and *certain* about everything he says, someone to run up against, an unyielding surface for polishing ideas and techniques.

"Power is really it," he told me. He means power over his work: "Nowhere else could I have so much control over the direction of my own work. It's wonderful to tour someone through the office and explain that nobody owns it.

We all own it. That couldn't happen except through a collective."

I expect I have made him sound rather grimly single-minded and maniacal and that is not Ricky, at least not all of the time. Mostly he is simply good-humoured and good-natured, not so avidly social as he once was when he seemed to know everyone in every scene in town, but still at home over long social dinners, full of talk that can range from Virginia Woolf's diaries to Nazi propaganda to the luscious tight bum on the most recent office volunteer.

Inevitably in this crowd, dinner conversations come back to *The Body Politic* and its collective and how to make it work. The test of it all, the test of almost everything we had been working toward — and the moment as significant for us as the founding of the paper itself — came late in the afternoon of December 30, 1977.

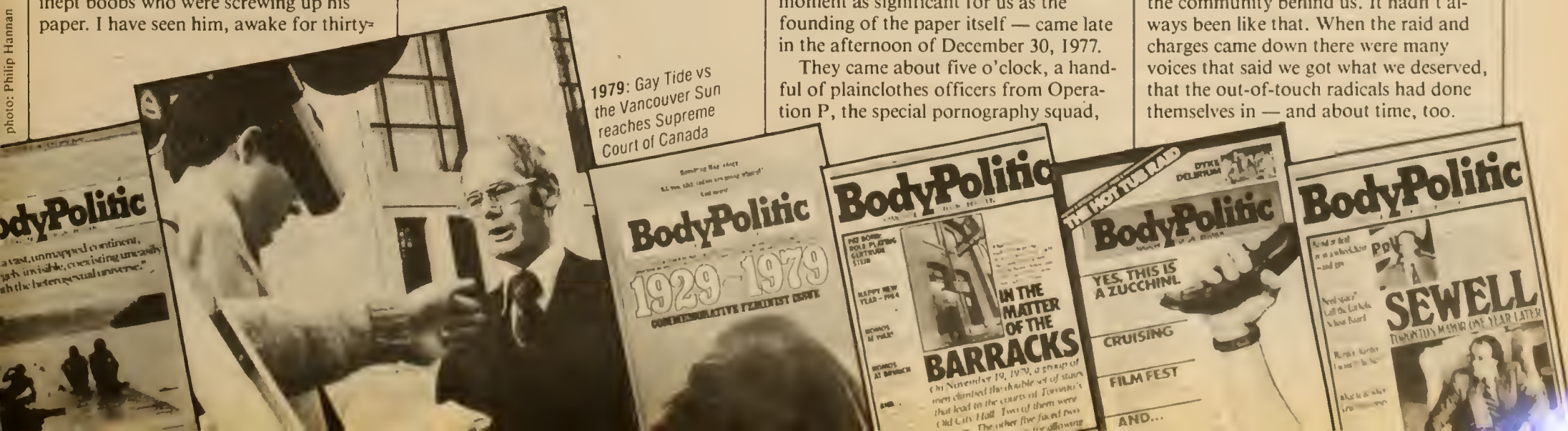
They came about five o'clock, a handful of plainclothes officers from Operation P, the special pornography squad,

and they had a search warrant. Three hours later, it felt as if they had taken half the office with them. Ed Jackson was there, I was at home and I remember calling hour after hour and he would say, "They're still here. They're taking everything, everything." He was wretched and helpless.

On January 5, 1978 Ed Jackson, Ken Popert and myself were commanded, in Her Majesty's name, to appear in court to answer a charge of unlawfully using the mails "for the purpose of transmitting indecent, immoral or scurrilous matter" — issue 39 of *The Body Politic*, including the article, "Men Loving Boys Loving Men."

The trial itself began almost a year later. That year did it. On January 2, 1979 we walked into court knowing that, regardless of the verdict, we had most of the community behind us. It hadn't always been like that. When the raid and charges came down there were many voices that said we got what we deserved, that the out-of-touch radicals had done themselves in — and about time, too.

1979: Gay Tide vs the Vancouver Sun reaches Supreme Court of Canada





TBP defendants Ed Jackson, Ken Popert and Gerald Hannon, with lawyer Clayton Ruby

We won in 1979. You can help us win again.

This isn't a plea for money.

Not this time. When The Body Politic Free the Press Fund learned that *TBP* would be facing trial again this spring, it got going on a new round of fundraising. A request for financial backing went out to almost 3,500 people.

The response has been gratifying, and it's hard to be anything but relieved and happy about that. But we have a problem: the replies and the cheques are piling up and The Fund, always under-staffed, is having trouble staying on top of the situation.

If you live within easy travelling distance of *The Body Politic* office, where The Fund has a desk, you could help.

We need a small number of people who can efficiently handle the work involved in sorting the replies, transmitting cheques to our trust fund, dealing with details and, above all, getting thank-you cards out to the many people who have donated to The Fund. It would be an asset if you have some background in using a computer-stored data base, but it's not essential.

If you can take on this kind of work and are willing to stay with it for a couple of hours a week over a period of four months, we need your help. The coffee and the conversation are free. Use the coupon below to let us know you're out there and willing to lend a hand.

I can help with The Fund until spring arrives.

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Address _____

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I'm available ☐ days ☐ evenings ☐ weekends.

Mail this form to us at The Body Politic Free the Press Fund,
c/o Box 7289, Station A, Toronto, ON M5W 1X9.

It was partly true, the out-of-touch bit. We once felt, as Ed Jackson put it, that everybody else was out of touch with what we were doing. There was a sense that we were doing something no one else had done before and we were caught up with creating ourselves. There was only a small group you could turn to for support and you turned to it.

We never went completely off the wall, never turned into one of those silly little sectarian left papers with the thermostat always on shrill, but, after the raid, we learned we were isolated in ways that were a cruel shock. We suddenly needed our community and, at a tumultuous meeting called to deal with Anita Bryant's impending visit in January, just after we were charged, it was clear that the community was not a solid force behind us. The tide turned that night, in our favour, but it was due more to an impassioned speech by journalist Joanne Kates than anything we did. The rest of that year's work had to be ours.

We pulled a lot of marvellous people to us that year, people who worked like hell to help us defend our right to publish, people who frequently disagreed rather vehemently with what "Men Loving Boys Loving Men" had to say.

There were deep wells of strength on the collective, too. I think of Tim McCaskell and Chris Bearchell.

Someone, perhaps he was a little deranged, once told me he had heard there were only three criteria for collective membership: looks, looks and looks. Perhaps he knew Tim McCaskell, who is always beautiful no matter how unfashionably he dresses, and very often wise, even given his incipient authoritarianism. I console myself with the knowledge that he spells extremely badly.

He is one of our bona fide politicians. He knows from Marxism, has deep connections with Toronto's immigrant communities, has done his tour of Third World countries in the throes of revolution. To complete the stereotype he ought to be rigidly dogmatic, but he is not, though I catch glimpses sometimes of an icy, unforgiving quality behind those icy blue eyes.

There is a rustic quality about Timmy. He does not have Ken's acidic brilliance, or Rick's rapid-fire memory and diplomatic eloquence. Instead, there is a slow, almost deliberate quality when Timmy speaks; you can almost imagine the feet up on the cracker barrel.

But he makes devastating sense sometimes, and he did often during that year before the trial, especially when we had collective meetings that drew in a wider group than the collective proper. They were wonderful, sustaining meetings that came when our resources were stretched to their limits, and the Crown was offering "deals" that were tantalizing. It really looked like we could cut our losses — a quiet little guilty plea, a modest penalty and we could get on with the business of publishing.

I remember Chris Bearchell arriving at one of those meetings. She was late — she is always late, maddeningly and infuriatingly late, but it made no difference that time because she just launched right into it, filling a silence that cried for direction, that needed push and energy.

She was just twenty-five then, and had

already been on the executive of the Gay Alliance Toward Equality, been the chairperson of the Damien Defence Committee, been part of the Lesbian Organization of Toronto and the TV production group, the Gay Offensive Collective. She hadn't been with the paper for very long in any formal sense, though she'd been writing for it for some time.

She came to the meeting with a firmer conviction than any of the rest of us that there should be no deals with the Crown, and better than the rest of us, she could say why: not from any knee-jerk radicalism, but from a growing awareness that a guilty plea would *not* just put the whole nasty business to one side and leave us free to publish. Our kind of publishing could always mean that kind of fighting. It was as simple as that. A publication that had pleaded guilty to being immoral or indecent could not very well expect to be taken very seriously on matters of sexual liberation.

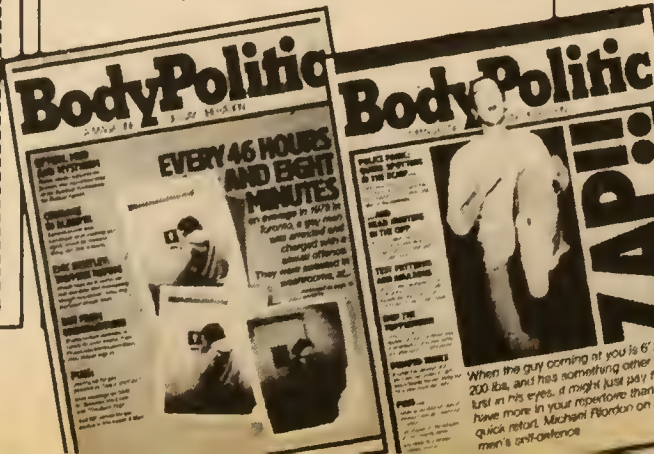
She is not physically impressive. I wonder sometimes how she's going to pull it off, this short, stocky dyke, as she climbs on to one more podium one more time, sometimes before thousands of people and often, as she admits, scared shitless and not having any idea what to say. But she always does pull it off, knows exactly how to play a crowd, knows too when to be the nice but tough young lady heading off to meet with, as she might put it, "some turkeys from the Government."

She is the only woman on the collective. There never have been very many, though women have worked and written for the paper for as long as it has been in existence. I remember, back at the beginning, tremendous fights with two simmering lesbians who were on the collective and fought violently against the use of a male nude on the back cover of issue 2. Chris would have had no truck with that sort of thing, nor the decision, pushed by the same two lesbians, to leave last names out of the list of collective members as a way of "fighting the patriarchy." Chris will not use the guilt that gay men feel about lesbians — she has enough resources to fight fairly, when she has to fight.

You probably know her as Toronto's Only Lesbian — the one you keep seeing on television, at rallies, at meetings. I think she's tantalized by that role, as much as she resists it. "I keep doing it," she says, "because I'm afraid of what would happen if I stopped."

I began this by taking you on a tour. A people tour, really — *The Body Politic* has worked for ten years partly because of the continuity of its people, and continues to work because we continue to attract, develop and, yes, exploit new people.

I still think of them as the "new people" — John Allec, Stephen MacDonald, Roger Spalding, Leo Casey. I certainly don't think of them as interlopers — it's just that time here makes a difference, particularly in the skills you pick up and polish, and new people seem "new" because I can't assume I can ask them a question on any aspect of the mysteries of publishing this thing and get an answer.



1981: Canada's 1st all-lesbian demo, natl lesbian conference, Vancouver

Perhaps there is a tiny residue of what used to be called "kitchen collectivism." There was a time in the early '70s when collective members Ed Jackson, Merv Walker, Paul Macdonald, Herb Spiers, Robert Trow and myself all lived in the same house and the magazine was published out of a room in our basement. There were other people on the collective, but needless to say they had a strong suspicion that many crucial decisions were being made by six people over coffee in the kitchen. They were right, too.

The kitchen is now closed, but it has been replaced in some measure by the staff — people who are authorized to make many decisions but not all.

Stephen MacDonald is probably our most persistent scrutinizer. He was appalled, I think, at the offhand way staff decided to hire Ken Popert. He has been generating a blizzard of memos and diagrams ever since, arguing for a rational and open hiring policy and pushing for yearly staff evaluations. Small and precise with unusually expressive eyebrows, he is always somewhat apologetic as he prods this chaotic group with a formula he frankly admits is adapted from rather bureaucratic models. He is learning, I think, how to get things accepted by voicing the anticipated criticisms yourself and then strangling them at birth.

At 24, John Allec is our youngest collective member, an import from Winnipeg, tall, almost painfully thin, an opera-ophile who does a lot of our typesetting these days plugged into a Walkman belting Wagner into his head.

He turns to Wagner, in fact, for imagery to describe his impressions of the collective before he got involved: a Valhalla of demigods (one squirms here), not necessarily the hard workers but the ones with the strong personalities. He said he did not believe it when he was asked to consider collective membership, and perhaps made up for his uncertainties by throwing himself into the work — fifteen, twenty hours a week over and above his full-time job with the Red Cross.

Both Stephen and Roger said similar things: they had this image of the collective as a "coterie of political experts who would have no room for me." It seems we have an image problem. Even Rick Bébout recalls, back before he got involved, that he assumed he wouldn't fit because he wasn't "politically correct" enough.

It's what we print, I guess, or more likely what we don't print. There is a lot of politics and analysis in the pages of *TBP*, which is fine, but there is very little humour, despite a ritualistic yearly commitment to look for more. There used to be very little about the politics of everyday living, and there still is not enough.

Roger says he was expecting "heavy-duty ideologues, but when I met them, *BP* people just seemed your basic nomos."

Surprisingly enough in that ivory-tower atmosphere, I think some people become more "your basic homo."

I recall not liking Leo Casey very much when I first met him, though I am very fond of him now, and not only because he is the only collective member who regularly rubs my bum. He would



Collective (and other) faces on covers that never were

Among the hundreds of cover shots that never made it into print:

Left, collective members Keith Sly, in a rented uniform, and Alex Wilson, in a borrowed towel, try hard to re-enact the December 1978 raid on the Barracks.

Another version ended up on the February 1979 cover. Below left, collective member David Gibson and *TBP* columnist Michael Riordon pose for a 1976 winter cover. We never printed it. Below, Robert Trow and Gerry Oxford in an outtake from the photo session for our December 1980 cover.



never have done that when he first came around, and with his bristling, fiery-red beard and hair he seemed forbiddingly the doctrinaire politico we had been trying to work away from.

He is still "political" in ways I find too reflex (the phrase "lesbians and gay men" appears in every fifth sentence of any news story Leo writes), but I think he is warmer and less didactic now in ways that I think have received some nourishment here. Certainly staff have watched in fascination as his beard and hair have become progressively (and fashionably) shorter. Perhaps we shall produce our first clone.

Leo is not presently on the collective list. He is a martyr to his thesis, but still produces the American section of the *International News* each month.

His work — all of ours — reaches fewer people than I would want. There were 5,000 copies of the first issue of *The Body Politic*. Ten years later, we print just double that and sell, on a very good issue, about 70% of them. *The Advocate* sells ten times as many copies of each issue.

Yet we are an institution in ways that *The Advocate* will never be, for all its fine qualities. We are not just a magazine, and never have been. Often, to our dismay and exhaustion, we are a resource and information bank and, at times, the most visible and accessible part of the local gay movement. There is almost always someone in *The Body Politic* office, no matter what time you call. The other day I took a call from a woman who wanted to know whether gay men wore their ear studs in the left or right ear. People call to find out other people's phone numbers, to get a list of the bars and baths, to ask for clarification of something they heard on the radio, to offer help, to offer blow-jobs,

to threaten to blow the place off the map, to tell us we're doing a good job, to ask us why we're not doing a better one.

We make news in ways few other publications can or would care to, and then we report it, quoting ourselves sometimes, photographing ourselves too — not because we're especially hot on that role, but because we are so often right at the centre of things.

I know that sounds smug, but the very "centredness" of *The Body Politic* is still something that attracts people to work on the magazine.

Bill Lewis, who was a collective member until fairly recently, and who coordinated the news department with me, talked "of being on top of everything." Merv Walker, who now lives in Montreal and was our first paid staff member, in 1974, at \$3,600 a year: "Nothing else before or since has held my attention so totally for so long. It was a driving passion, something you thought about day and night. I realized when I left that I was rooting out a big chunk of my life."

I've had the good fortune to have been there for almost all of it, ever since Paul Macdonald sold me a copy of issue 1 at a CHAT dance at Holy Trinity Church. I got hooked, I guess, on what Rick Bébout would call the empowerment, the transformation of The Helpless Queer with no history and an unlikely future into Someone, into a group of Someones, who uncovered a history, who found heroes, who grabbed today and shook it till tomorrow fell out of its pocket and there was a place there in it for us. We tried, like every good Toronto magazine, to be a national magazine and we failed, but we lit fires in all sorts of unlikely places because, as people told us later,

"you existed, and you were putting down on paper the things I was beginning to think myself."

I wrote earlier in this piece that this is not a history. I do not have the distance or framework to construct a history, and I did not want to distance us that way. I wanted you to have glimpses of us the way we are now, not as historical artifacts but as people who can still grow and are still growing, as they step in and out of that strange vitalizing stream we have called the collective.

Other voices now, but I want the last word.

Michael Lynch, former collective member, gay father whose son Stefan has been bored by more meetings than your average 10-year-old (he got his revenge by linking all our paper clips together): "The trial has to be the turning point for everything in the paper. The first summer after the trial, there was a sit-in at (Attorney General Roy) McMurtry's office and Dudes Outfitters opened and Ed and I went to both. The real surprise was that people at both events were interested in what was happening at the other. The trial did things like that."

Brent Hawkes, pastor of Toronto MCC: "I subscribed while I still lived in rural New Brunswick, but I didn't renew. It was too artsy and too radical for someone teaching high school in a small community. Today it seems much more to be our paper, the community's paper. Also there's a trust that's developed. But I wish issues of conflict within the gay community would get more coverage — like drag, for example. Give it an airing so people like myself who aren't sure about it can think it over."

George Hislop, community activist: "The low point in your popularity came with the publication of 'Men Loving Boys Loving Men.' But the amazing thing was that by the time the trial came people had turned completely around. They saw the real issue — the police were attacking the gay community and trying to destroy its paper. And it does seem to belong to the community now, even if it's under the stewardship of the collective."

Bill Lewis, former collective member: "When I got hepatitis it was wonderful. I was bedridden and there was nothing I could do. I could finally rest and not feel guilty even though I knew the news department was falling apart."

The promised last words? A few things that have stuck:

Gary Ostrom, our sometime artist, calling us to the window at dawn of press day because the sky was pure Maxfield Parrish. Getting letters once or twice a year from very young men in tiny American and Canadian towns that begin, "I read your article and I want to tell you..." Ken Popert, reluctantly under police guard during the trial, even when he goes to the bathroom, because a threat had been made on his life. Having someone fuck with me at the baths because he saw my picture in *Maclean's*. Overhearing one gay street kid explain to another what the pink triangle means. Spending the last ten years with some of the people this generation will be remembered for.

I want another ten. □





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HAPPY PINK TRIANGLE DAY

For February 14, the anniversary of
the acquittal in 1979 of three
members of The Body Politic collec-
tive, we send thanks and best wishes
to our friends and supporters across
the country and around the world.



Toronto's Fare Deal Fine Foods &
Good Drinks Neighbourhood Cafe!

Jane Rule:
So's Your Grandmother

Why I write for The Body Politic

Gay friends of mine, both men and women, who, like me, have established themselves in various professions like teaching, writing, the law, often question my involvement with *The Body Politic*, a paper they read only intermittently, about which they are nervously ambivalent.

They are quick to criticize, to focus on issues they themselves would not support, like sexual relationships between adults and children, sexual activity in bars and baths. They consider such behaviour exactly what makes it difficult for people like themselves to be accepted, for, as long as they are identified with those extremes of sexual behaviour, they feel unable to argue their right to be in positions of responsibility for children, for sick people, for people in difficulty with the law. Many of them are at odds with their churches and neighbourhoods and political parties only in the fact of their sexual preference, and are at pains to prove they are in all ways as responsible as other citizens for the moral health of their communities. If they do belong to groups advocating social change, they tend to choose humanitarian ventures like Save the Children and Oxfam, or causes like Amnesty International which to date excludes their own. They argue that their sexuality should be a private matter: to make it a public issue would be to distort its importance to themselves as well as the world they live in.

But then they do agree that they feel guilty, too, at not doing something, or something more, to change the climate for homosexuals. But they really don't see how I can appear in a paper whose policy is to advertise and support sexual behaviour which can only damage the homosexual image in the eyes of the majority and increase prejudice against us. Since my personal life seems so much like theirs, they really would like to know why, and I try to tell them,

Neither sexual liberation between men and women and boys nor the baths are priorities of my own, obviously.

Though I am perfectly willing to listen to Gerald Hannon extolling the pleasures of sexual toys like whips and nipple clips, I will continue to have reservations about the celebration of master/slave games, not because they are kinky but because they are all too normal, not to say reactionary. The political value of his argument for me remains. Until our right to consenting sexual acts is established, limited only by the rights of others, no homosexual behaviour will be protected, because anything any of us does is offensive to the majority. Policing ourselves to be less offensive to that majority is to be part of our own oppression. Tokenism has never been anything else.

By writing for *The Body Politic*, I refuse to be a token, one of those who doesn't really seem like a lesbian at all. If the newspaper is found to be obscene, I am part of that obscenity. And proud to be, for, though my priorities and the paper's aren't always the same, I have been better and more thoughtfully informed about what it is to be homosexual in this culture by *The Body Politic* than by any other paper, offered information the straight press refuses to publish, whether about John Damien's case, or the legal niceties of crossing the border or the prospect of being included in human rights codes across Canada. I am kept informed about our scholars, artists, politicians, as well as our victims and fighters. Most of the people I know who don't read *The Body Politic* regularly are dangerously ignorant about what is actually going on either here or abroad.

While too many homosexuals nervously debated the bad taste and/or bad timing of the article "Men Loving Boys Loving Men," a number of heterosexuals acknowledged both the value of *The Body Politic* and the importance of the issues when they took out an ad in *The Globe and Mail*, asking that obscenity charges be dropped. That statement was important, and it did impress some homosexuals that people like Margaret Atwood and June Callwood thought *The Body Politic* worth defending.

Whether we like it or not, our sexuality isn't a private matter, and the altruism of some good citizens hasn't changed the government's mind. What will change the social climate is our own persistence, through government sponsored court cases and police raids, or silence or bigotry in the straight press, to gain our rights.

The Body Politic has a proud history and future in that battle. □



photo: Steven Hillier

The last project one would expect Quebec writer Michel Tremblay to take on, after having devastated the concept of "family" in plays like *Forever Yours*, *Marie-Lou*, would be a quartet of novels lovingly detailing and (he admits) romanticizing his own.

But such is just the case. After two years of enormous popularity in Quebec, the first of the books, *La Grosse Femme d'à côté est enceinte*, has been published in English, and last month Tremblay accepted the France/Quebec literary prize for the second. With few exceptions, the characters are drawn from the relatives and neighbours Tremblay grew up with on Montreal's rue Fabre.

The book takes place on the first day of spring in 1942. Almost all the women on the street are pregnant, some happily, some not — one, the title character, is carrying none other than the author himself. Although it starts ordinarily enough, the day seems to be cleansed by the onset of spring: before it is over, certain lives will have reached their conclusions, unexpected ties and bonds will have been formed, and "extinguished passions and unappeased desires" will have been exposed.

But lest one think Tremblay is merely taking advantage of the current appetite for nostalgia, rest assured that he is still battling the same enemies he has always fought in his plays, especially the ignorance and narrow-mindedness encouraged by a religion unwilling to acknowledge even the most basic of sexual and emotional needs.

The only completely fictional characters in *La Grosse Femme*, Tremblay told TBP last month, are the two hookers, Betty Bird and Mercedes Benz, who are lovers as well as colleagues, and Uncle Edouard, a prime example of the French Canadian "vieux garçon" (a sort of male old maid), who wears Yardley Lotus cologne and spends mysterious evenings downtown. It is somewhat ironic (and sad) that to include such gay characters in these "memoirs," Tremblay has had to manufacture them. Tremblay plans to make Betty, Mercedes and Edouard the major protagonists of the third book in the series, with Edouard evolving into the hero(ine) of his earlier play, *La Duchesse de Langeais*. A set of affectionate ("but not explicit") nuns also appears in the second book.

In his first non-theatrical work, Tremblay seems to delight in the opportunity to flit easily from locale to locale. He can whisk effortlessly from the parlour of a retired prostitute, once Ottawa's reigning courtesan but now eaten away by diabetes, to a park where a reclusive boy guiltily realizes he has experienced his first orgasm fantasizing a sadistic revenge on his brother. Tremblay catches perfectly the personality of a delightfully selfish cat called Duplessis (a sort of Gallic "Garfield"), and supplies the neighbourhood with a set of "Fates," a trio of invisible women in an abandoned house who are knitting what we discover are the lifelines of their neighbours (he seems to prefer this pre-Christian and woman-based religious element to the Catholic church).

Tremblay says he wrote this book "to tell these people how much I love them." That love is infectious, and one appreciates the opportunity to see yet another side of Michel Tremblay.

John Allec □

The Fat Woman Next Door is Pregnant, translated by Sheila Fischman, is published by Talonbooks of Vancouver, at \$8.98. This excerpt is reprinted by permission of Talonbooks and the author.

MICHEL

TREMBLAY

An excerpt from the Quebec playwright's first novel

THE FAT WOMAN NEXT DOOR IS PREGNANT

After leaving Ti-Lou's, Betty lingered a few minutes on the steps of the Ecole Bruchési, although she'd promised Mercedes that she'd come back to the apartment early. Leaning on the cement rail beside the small staircase that went up to the main door, she looked towards the four big windows on the left of the second storey, where she'd spent the most beautiful year of her life, her second year of school, beneath the protective wing and within the deep folds of the nun's robe of Soeur Marie-de-Fatima, who people said was crazy, but whom Béatrice revered, devoting to her all the love of a little girl who is brought up by a negligent mother and a father whose dreams were too grand for him, who spoke of nothing but money and escape ("Birds, give me birds and I'll build you a city someplace else, someplace where it doesn't snow!"). They used to say ("They" were the other girls in her class; and the bigger ones, the ones at the Ecole des Saints-Anges, who often went past "la p'tite école" in groups of five or six, whispering, laughing, ignoring the smaller girls in grade one, but warning the ones in grade two about the crazy woman, the lunatic, creepy Soeur "Fatimette," who would end up one of these days with her cornet in some insane asylum, behind bars) that Soeur Marie-de-Fatima was crazy because, sometimes, right in the middle of a class (especially arithmetic), she would stop, run over to the window and fly away, murmuring: "You've put me in jail!" or: "I know my body has to stay here, but at least open a door for my soul!" She stood on tiptoe for long moments, watching the sky, and Béatrice, though she was only seven and knew nothing of what might trouble the soul, sensed that Soeur Marie-de-Fatima had gone flying over the surrounding roofs, so that she wouldn't explode. The girls took advantage of the teacher's crisis, of course, to raise hell: pulling pigtailed, making faces, calling each other fatheads or pounding their feet on the floor as they chanted: "CRAZY, cra-cra-crazy, CRAZY!", but Béatrice remained glued to her place, concentrating on the caged bird slowly dying beneath the jibes and laughter of the insensitive,

spiteful children. When Soeur Marie-de-Fatima returned to the class, breathless, her wings folded, with patches of sky reflected in her eyes, everything in the classroom was topsy-turvy: there were bits of chalk all over, some of the girls were down on all fours, while others were standing on their seats — but she said nothing. She went back to her blackboard and resumed the lesson exactly where she'd left off, as though nothing had happened. And her gaze always fell on Béatrice, frozen there, who seemed to be asking her: "Was it nice, ma soeur?" And the nun would answer: "If you only knew!" Béatrice got up and walked along the wrought iron fence to the third window. She pressed her face against the iron and felt the metal between her thighs. It was from this window that Soeur Marie-de-Fatima had flown away for the last time. Béatrice had seen her. She had seen the bird take flight. That day — it was at the beginning of May, like today — Béatrice was having trouble writing the word "ange," which she kept spelling "anje," and she had asked the nun to come and help her. "Ma soeur, I don't understand why you write it with a 'g.' It looks prettier with a 'j!'" Soeur Marie-de-Fatima bent over her and wrote the word in her "beautiful" nun's handwriting, the perfectly formed letters with no personality, moulded forever by religious and community rules: rules of chastity, poverty and obedience. To thank her, Béatrice buried her head in the folds of the nun's robe. She'd started doing this at the beginning of the school year and Soeur Marie-de-Fatima let her. Sometimes, she would even place her hand lightly on the little girl's unruly head, listening to her sigh and moan like a child being consoled. They never spoke to one another, but an impassioned affection had sprung up between them, an affection that united them through their expressions, dazzling them by what they didn't have to say, by what they understood perfectly well: Soeur Marie-de-Fatima found in Béatrice's eyes the courage to continue her Calvary; while, in the nun's eyes, the little girl found the desire to learn how to fly. Suddenly, the nun began to tremble. Béatrice withdrew her head from the folds of her robe. The nun

was looking down at her notebook. In an awkward gesture of affection, Béatrice had upset her inkwell. It spilled onto a sheet of paper, drowning the word "ange" in a sea of total blackness. Soeur Marie-de-Fatima cried out, pushed Béatrice away from her, and ran to the third window, which she opened so vigorously that two of the panes shattered. And Béatrice, hands and face black with the angel's blood, watched the bird spread its vast raven's wings and, with a cry of horror, awkwardly try to fly. Leaning against the fence, Béatrice heard once again the angel's fall, the dull thud of bones breaking beneath layers and layers of heavy fabric, a sound that followed her throughout her childhood. Sometimes, she heard it again when someone (Mercedes or a client) opened a window to breathe, or drive out the odours of love poorly experienced and poorly executed. Béatrice walked away from the red brick building, unworthy witness to this first great love, stained with blood and ink, crossed rue de Lanaudière, and walked past l'Eglise Saint-Stanislas, without even glancing up. □



Collections of collective strength

Lesbian Poetry: an Anthology. Edited by Elly Bulkin and Joan Larkin. **Lesbian Fiction: an Anthology.** Edited by Elly Bulkin. Persephone Press, PO Box 7222, Watertown, MA 02172.

*to be an outcast an outlaw
to stand apart from the law the words
of the law*

outlaw

outcast

*cast out cast out by her own will
refusing anything but her own place
a place apart from any other
her own.*

These lines from a poem by Susan Sherman in *Lesbian Poetry: an Anthology* exemplify the need and the reason for these two new anthologies of lesbian writing. One finds an immense and varied collection of work in these anthologies, forming what must be the largest collected body of lesbian writing to date. *Lesbian Poetry* gathers together 145 poems by 64 writers, filling that large and empty space in lesbian poetry that has been both large and empty for far too long.

The book is necessary for more than its size and variety. It is also important because it contains work by a number of poets who are publicly coming out for the first time with the publication of this volume. It is an anthology in the truest sense, bringing together work by lesbians at every stage of literary development. There are the big names — Adrienne Rich, Michelle Cliff, Audre Lorde — as well as many presently obscure and developing voices which most desperately need to be heard. Women of colour and third-world lesbian writers are not tacked on in the afterthought manner typical of too many collections, but are fully integrated within the anthology.

The result is a vivid collage of experience, loving and enriching as well as painful and awesome. Despite stereotyping of the lesbian theme, this book is not filled with angry political poems, nor is it a collection of love ballads. While both these themes can be found, the subject range of the material moves from the home, with parents and children and lovers, out to the street to deal with rape, prostitution, assault and poverty, thus encompassing a wide range of experience. This feature of *Lesbian Poetry* is important in itself because it stresses that a lesbian is not only a lesbian in bed, but a woman who carries her sexuality with her to every part of her life.

It would be dishonest to generalize and say that all the work is of equal quality. Each writer speaks in her own way, with her own voice. Though the poetry presents various levels of craft, the overall effect of so many lesbian poets together in one place smoothes out the rough edges and makes the book something truly worthwhile.

For the reader who has been forced to dig through piles of small press publications to find a tiny amount of lesbian-identified poetry, just turning to the table of contents gives the feeling of strength and support in the lesbian community, and also shows that not all lesbian writers have been forced to write in isolation and obscurity. One of the most moving poems in the collection, "For the Goddess Too Well Known," penned

by Elsa Gidlow in 1919, testifies to the determination held by a number of courageous women to write honestly out of lesbian experience. For all of us who have seen women silenced or broken, this slice of victory is inspiration to go on, to write as lesbians, to live our lives as our own and to never accept the standards set before us.

Lesbian Fiction, the sister volume to the poetry anthology, contains the same sense of collective strength. The two books demand to be read as a set, for not only do a number of the same writers appear in both volumes, but the quality and the essence of the writing runs between both books like a network of fine hairs, lacing them together in a tight weaving of a common message: we lesbians are, we live, we fear, we can be cut but we are strong, we have our history and our voices, and here they are to enjoy.

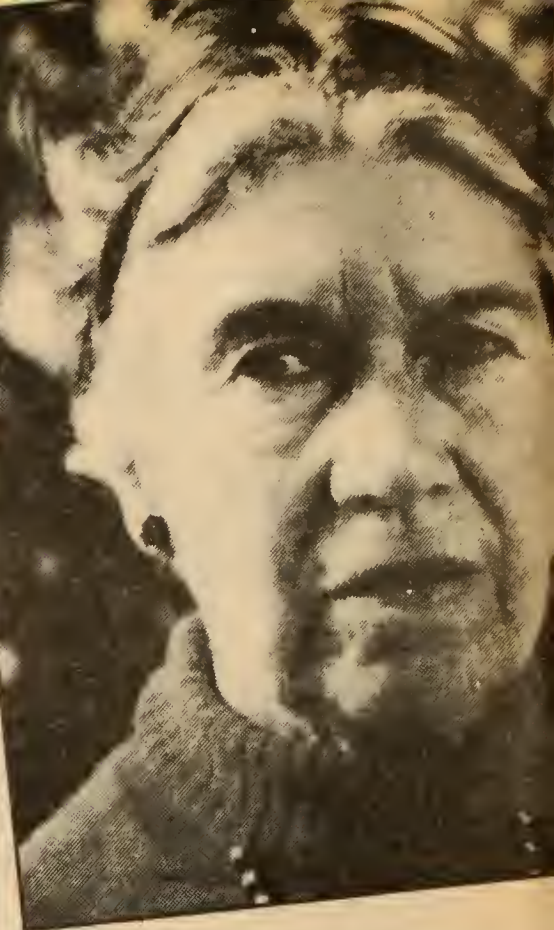
Though the twenty-eight stories in the fiction volume show a strong sense of community, no two are identical. The stories deal with a wide range of material — families, ex-husbands, mothers and children, as well as relationships between women, both sexual and otherwise. Not every story in the book deals specifically with lesbianism, but each one clearly shows the writer's perception of herself as a woman and a lesbian, identifying with women's experiences in a world still overshadowed by patriarchal rules and values.

While it would be impossible to give each story in the collection the attention

it deserves, a few stories refuse to be glossed over. "Marian," by Pat Sun-circle, is a poignant story of an older lesbian who finds it tough to survive in the post-women's-liberation days without men's clothing and heavy butch trappings. "Present Danger" is a narrative account of one woman's rape and abandonment in an alien wilderness and the strength she finds within to save herself and start again. "Daddy," by Jan Clausen, is a sad and honest piece, written in the voice of a child of a lesbian mother. It is filled with enough truthful irony to give lesbians with children a monthful of sleepless nights. And one of the funniest stories in the collection, "Twins," by Barbara Sheen, is a hilarious look at lesbian incest in upright families.

An important feature of *Lesbian Fiction* is the number of experimental fiction forms found in the collection alongside more standard short stories. These new forms include narrative journal entries, a running sequence that follows a film log book, and an imaginary diary written by an author reflecting on a book in progress. This mixing of forms and voices provides the reader with many different perspectives. At the same time, the book holds together well as a whole. Elly Bulkin has put together a diverse and skillful collection.

Lesbian Poetry and *Lesbian Fiction* not only provide important collections of poetry and short fiction, but are both introduced by Elly Bulkin's essays on the history, the struggles and the



Featured writers Elsa Gidlow, Audre Lorde, Judy

achievements of lesbian poets and prose writers. These essays are insightful and important critical overviews of the work at hand. They speak personally to the reader who knows the difficulty of finding good lesbian writing, especially writing produced before the birth of the lesbian journal *The Ladder* in 1955. Both books contain articles on the importance and difficulty of teaching lesbian writing, and provide a guide for the lesbian writer/teacher who chooses this difficult task. *Lesbian Poetry* and *Lesbian Fiction* also help the reader in search of lesbian writing to move beyond these books by providing an up-to-date resource guide that not only lists

Arden, Alice and five hundred rabbits

Faultline by Sheila Ortiz Taylor. Naiad Press, \$6.95 US. Publication date, February 10, 1982.

Faultline is a funny, warm, highly inventive novel with a large cast of characters attractive enough to deserve all the ridiculous and grand things that happen to them.

The focus of the novel is Arden Benbow, mother of six children, inadvertent owner of a fluctuating number of rabbits (up to 500 at one point in the story), who has left her literal husband Malthus for Alice, forty-year-old piano-playing wife of Malthus's colleague, Chowder. Though Malthus is suing for custody of the children, not very many pages of the novel deal with that underlying tension. Instead, a good deal of attention is paid to establishing the friends of the household: Ben Griffin, their feedman, Ben's friend Jim Muncey, a dog breeder, Earl, another colleague of Malthus who keeps the house supplied with drink, and the lovely tall, black Wilson Topaz, the hired baby sitter, who would rather be called Topaz Wilson.

Another set of characters is introduced from Arden's past. Her Aunt Vi, ex-cake-froster, ex-bookie, stroke victim and novelist, enlists the young Arden's help to rescue her from a rest home and escape with her to Mexico on a summer adventure which *should* have rescued Arden from Malthus's intention to marry her — and might have if Aunt Vi hadn't died, leaving the last three pages of her finally very successful gothic novel for Arden to

finish. Not only did the Avon Lady side of Arden — as opposed to her Indian side — thrust her toward Malthus, but also her real desire for six children and a yellow school bus.

She explains that ambition as a result of having been raised on the San Andreas fault, which eventually will swallow so much of the population that she must do what she can to counteract that disaster. Once she has those children, with no more theory about raising them than "to do their own laundry and to keep promises and to appreciate themselves," she obviously simply loves them. The only earthquake that takes place in the book literally throws Arden and Alice into each other's arms, and leaves the children unscathed.

The final scenes of the book are a party, gathering nearly all of the surviving characters together in a celebration of love and friendship as moving as it is hilarious.

The narrative method of the book is exacting. Different pieces of the story are offered by different characters, sometimes directly addressing the reader, sometimes in the form of letters, official reports, diaries. Officialdom doesn't like Arden, "mother of six," graduate student, rider of a motorcycle, living openly with Alice and a black male babysitter. Outraged husband, social worker, university officials are allowed to satirize themselves in their official and officious forms. Friends are called upon for their various testimonies. The range of voices is an impressive technical achievement.

The tone sometimes falters, particularly in Arden's sections. Her addresses to the reader can be arch, condescending, defensive, as if the reader were an ex-husband or puritanical older sister, but those of us who are her real audience can duck under those shots and stay with her.

Control of the narrative isn't always sure. The Aunt Vi sections of the book seem to me fine entertainment but too long for their function, and some of the very minor characters are there more for the fun of parodying them than for their real usefulness.

It is my high basic regard for the book that makes me wish it had a more exacting editor.

Arden is a lovely character. The relationship between Arden and Alice is drawn with a fine tenderness and clarity. The slapstick comedy never undermines the real celebration of what is genuine and courageous and ardent in human feeling. We do live on the faultline, Californians or not, and it may eventually kill us. But in the meantime it can also throw us together and sharpen our valuing of human life.

I'm declaring a second Christmas in spring because I can't wait until next December to share this book with the number of people I know who are going to find as much delight in it as I have. This is a first novel, but it introduces us to an already authoritative voice in our presence whom we will welcome with the celebration she has offered us.

Jane Rule □

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Grahn and Joan Larkin: "We're about helping to foster provocative and innovative writing and thought with a lesbian sensibility — with an intention of recreating the world"

books, records and reprints by lesbian writers, but also addresses of the publishers and price listings to make material easily accessible. These other features of the books make them helpful guides for lesbian readers, and at the same time provide a look at the network of support that exists in the lesbian writing community, and the power of lesbians working together to achieve collective goals and find that "place apart from any other / her own" that we are searching for.

When *Lesbian Poetry* was released, the women involved organized a reading in Boston featuring fifteen of the poets in the collection. More than a thousand people attended, demonstrating the strength of the community that surrounds this work, and hinting at the wider vision of its publisher, Persephone Press.

It is not surprising that Persephone is responsible for this publishing event. According to Jearld Moldenhauer, proprietor of Glad Day Books in Toronto and Boston and someone familiar with the work of this new press and the women involved in it, both *Lesbian Poetry* and *Lesbian Fiction* represent the type of achievement that results from the hard work, intelligent choices and good timing that are typical of Persephone.

The press was born at a time when a new lesbian publishing house was urgently needed. Its birth coincided with the silencing of Daughters Inc and Diana Press. In choosing *A Feminist Tarot* as a first title and following with *The Wanderground* by Sally Gearheart, publishers Gloria Greenfield, Pat McGloin and Deborah Snow received enough positive feedback, financial and otherwise, to allow them to continue and to expand their operation.

Persephone Press originated in a manner similar to that of most small presses, drawing capital from the pockets of the founding members as well as unlimited time and energy from women who believed in their project. The press has been able to continue publishing high quality books such as *Lesbian Poetry* and *Lesbian Fiction* by making some basic decisions. To learn the problems and errors of small presses, they examined the women's presses that had died or that were losing their spirit. Equally important was their decision to claim themselves as a lesbian publishing house and never to sell out to

the money-grubbing, patriarchal publishing system. They have maintained their energy, spirit and the support needed for survival.

Persephone Press has always made a point of choosing books that will have an impact on the lesbian community as a whole. In an interview in *Sinister Wisdom*, Gloria Greenfield stated, "That's what we're about — we're

about helping to foster provocative and innovative writing and thought with a lesbian sensibility. With an intention of recreating the world."

The press accomplishes what they have set out to achieve — creating that necessary space for lesbian writing and, in doing so, creating a small portion of the world they seek to change.

Joy Parks□



SEX

Lust and death in academic drag

Polysexuality. Semiotext(e), Vol IV, No 10, March 1981. \$6.25.

Gazing into the bevelled mirror as they fondle their genitals lovingly, checking all the while to make sure their special look of sexual self-confidence is an aesthetically appealing one, the *Polysexuality* contributors seem anxious to shout in one united voice: "Mirror, mirror-on the wall, who's the most avant-garde of us all?" "You are, my dears! You are!", cries back the looking glass. After all, what would you say if you were nailed to a wall and your master wished you to speak?

What the *Semiotext(e)* editors-cum-

philosophers have really engineered is an intellectual drag show — with all the deadly pomp and circumstance of academia-land, neatly set (and with great precision) in a thick, solid but squatty black type. For \$6.25, they promise to enter us into the debates on sexuality and even to go beyond them; certainly way beyond the now infamous (but for them almost passé) gang of four: pedophilia, S&M, porn, and public sex. *Polysexuality* wants to do this through shock and, when that fails, through obscurantism. Interspersed throughout the text are grotesque pictures of napped villages, concentration camp victims, family funerals and murders.

By uniting pleasure and pain with shock and horror, it desperately wants us to realize (and agree) that raw sex and the death drive go together like soup and sandwich. Unfortunately for us, it's a cheap shot.

There are, in all, thirteen categories to which they ascribe the erotic. They range from self sex, soft sex, alimentary sex, sex of the gaze, ambiguous sex, animal sex and child sex, to morbid sex, violent sex, corporate sex, discursive sex, philosophical sex and critical sex. Some of the authors in each category are well known psychoanalysts, philosophers or artists, whose work has rarely appeared in English. And perhaps herein lies the (one) redeeming feature of the text (albeit, even here, another eyebrow can be raised, since most of the translations are by women, while the overwhelming majority of contributions are by men — white men, to be exact). We can turn with high regard to the work of Jacques Lacan, Roland Barthes, William Burroughs, Catherine Duncan, Roger Moody, Alain Robbe-Grillet, Gilles Deleuze and Felix Guattari, Paul Verlaine, Arthur Rimbaud and Georges Bataille. But it is only in a few cases, Moody's piece on pedophilia or Verlaine's sonnet to "A Little Shit..." for example, where we are not disappointed or insulted.

If we take a look at one rather intriguing piece in particular, we will be able to detail how racist and sexist insults are skillfully woven into a construction of the erotic, and how that eroticism is taken to the limit/infinite (*ie*, death). More importantly we will be able to pick out how our fantasies and our sensibilities are played with in such a way as to become "one" with a text that is based on a regressive body politic.

The piece is simply entitled "The

Cover photo from *Polysexuality*: do raw sex and death go together like soup and sandwich?



Dogs," by Bernard Noel. A man awakens in the middle of the night, quickly leaves his (female) lover's side, hops in to an awaiting rowboat, and rows like mad to a deserted island to see none other than "The Countess." He cannot figure out where to park his little dinghy — should it be alongside her yacht, or on the other side of the island? For some reason he chooses the latter and leaps out of the boat worried that he's running out of time. But unbeknownst to him, a man, a sadistic black man, that is, with two angry dogs is watching his every move. To make not a very long fantasy even shorter, the black man commands the dogs to attack (rape) the man, forcing the victim to engage in fellatio and intercourse with them. Although the dogs are vicious, they are at least "gentle," and so our victim of course begins to "enjoy being raped" — a very basic and familiar misogynist myth now being replayed here in bestial/erotic terms.

For some time he is not able to speak — due mainly to the fact that one of the dogs has his cock stuffed into the man's (now willing) mouth. When the man is able to speak again (several paragraphs

later), he comments in a perfectly rational tone, "I want to see the Countess." This angers the man with the dogs. "A flash of hate glimmered in the nigger's eyes... He grabbed me under the arms and threw me down on my knees, seized my cock in one of his enormous hands and dragged the rutting dog closer to me with his other hand... The nigger steered my cock toward the hole of his favorite's ass as he forced me to grab hold of the dog's throbbing cock. The monster impaled himself on my penis in one quick movement... The nigger decided that I needed a helping hand and, holding (the other dog's) dagger by the blade, rammed in one stroke his handle up my ass. Something strange happened in my belly where contrary feelings overwhelmed me: a terrible pain in my battered ass and an equally terrible pleasure in my balls... I fell face forward on the sand, stretched out on the threshold of the infinite."

Well, well, well. The reader is drawn in first as non-sexual observer, then as voyeur, still later as victim. We are left to be cleansed, as it were, by "the infinite," and then to be taken to meet a

(presumably white) Countess. But here the audience (readers) become the subject of the "text," the text becomes a fantasy, the fantasy a fake, the audience faked-out and that's where the joke lies. The joke is on us.

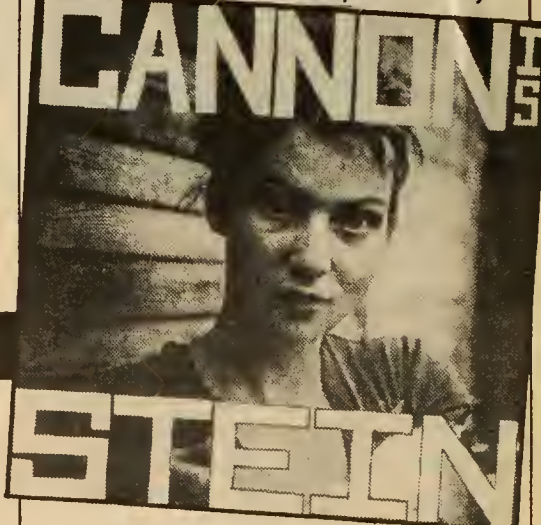
Only the joke isn't very funny, because what is really going on here is the resurrection of the old white-racist and heterosexual eroticized imagery of black male-devil (complete with "enormous hands"), abundantly sexual and cruel all in one, who later — after his "devilish fun" — takes the white man (voyeur/victim/conqueror) to the white Countess (the untouchable but treasured female).

Considering that we desperately need intelligent debate on sexuality, and considering that we are attempting not only to construct that debate, but live it in an environment of extreme moralism against our very right to exist as lesbians or gay men, the least *Polysexuality* could have done would have been to spare us their "mind-fucks" based on sexist and racist appeals. Or is that what they mean by the intersection of pleasure and pain with shock and horror?

Sue Golding □

How Could They Marry Her?, a play based on Gertrude Stein's life and writings, was performed by Toronto actress Marcia Cannon at the Joseph Workman Community Centre November 18 and 19, against a backdrop of art by Picasso and his contemporaries (the set design, including skillful painting forgeries, was by Margaret Moores). Marcia continued along the path already followed by actresses Pat Carroll and Pat Bond by reading excerpts of Stein's work. Marcia maintained intimate gossip relations with the far-too-tiny audience as she amused and tickled them in the auditorium of the Queen Street Mental Health Centre. Her rough exuberance thrilled the handful of spectators as she recited examples of Stein's quick wit, including "Reflections on the Atomic Bomb."

Stephen Stuckey □



Marcia Cannon poster by Michael Korican

photo: Frank Richards

THEATRE

Love, loyalty and used kleenex

Les Anciennes Odeurs by Michel Tremblay. Théâtre de 4 Sous, Montreal. November, 1981.

Jean-Marc: ...And when morning comes around, if the guy has deigned to spend the night with you, you throw him out like an old used Kleenex, and as soon as he's gone through the door, you don't even remember his face. In fact, you remember the big fat vein he had on his prick more than you remember his face!...

Luc: ...it's probably because his prick was the most interesting thing about him!

Jean-Marc: That's not always true!

Two former lovers meet; their wounds are still wet, they confess to each other and try to understand who, what and where they are. Luc and Jean-Marc, thirty-two-year-old actor and thirty-eight-year-old French teacher, are both, seemingly, pretty successful men. Yet each of them, for different reasons, faces confusion, caught between his dreams and the actuality of his existence.

Jean-Marc, the teacher, living in rela-

tive comfort, with his opera records and brandy, his fat chair with the doily draped on its back, his sturdy desk, his new boyfriend upstairs, is melancholic. He has concluded that he will always be a French teacher and not the talented novelist he wanted to be. He confesses to a feeling of awful mediocrity. Meanwhile Luc, the actor, has signed a contract to continue his role in a popular situation comedy providing both financial security and continued celebrity status. Yet he wanted to be a great actor. Instead he is angry to discover that success means a false recognizability as some inane TV image. Not only that, but his father is dying, dying like a "beaten, worn-out, old dog." For both of them, obviously, the personal and

tender doubts of middle age have arrived.

Luc: ...I want all of them, Jean-Marc! All of them! While I still can. Before it's too difficult. Before it's no longer possible!

In a desperate effort to leave his mark, at least in his own mind, his own memory, before the wrinkles and the grey, Luc fulfills his role as sexual outlaw, falling in love every ten minutes, groping in the tribal circle of quivering, grunting men. And it is this sexual and emotional anarchy that provides the source of the conflict between Jean-Marc and Luc. For Jean-Marc, monogamy is an essential ingredient for any relationship. He finds no joy in quick sex, alluding to these contacts as being

as substantial as Kleenex tissue. For Jean-Marc, Luc's free-love attitude, during their relationship, represents a betrayal. He cannot recognize, as Luc can, the difference between physical loyalty and emotional loyalty. And he was deeply hurt when he found out that Luc was running around.

This is a typical problem for any relationship, gay or straight; one member of the couple is usually more "loyal" than the other. But Tremblay explores the definition of this "loyalty," allowing Luc to question it, and to point out other equally painful styles of betrayal practised by Jean-Marc. It is a painful meeting for both of them. Yet Tremblay has created a piece in which the characters find more comfort than pain. Luc has come to confess, with Jean-Marc to act as a warm shoulder to cry on. Yet Jean-Marc confesses his feelings of middle-class, middle-age "angst" and he appears just as vulnerable, just as confused, as Luc.

Obviously the years have affected their roles. Just as Luc's actual father is dying, Jean-Marc's surrogate status is changing. Time and his experiences with Luc have made him colder, more reasonable in his attitude towards love. Yet Jean-Marc performs a favour for his friend, his old student, son and lover: he puts his arm around him and tells him a story, a once-upon-a-time story from Michel Tremblay's widening literary range, and as evocative as anything of Tremblay's that I've seen. It's about

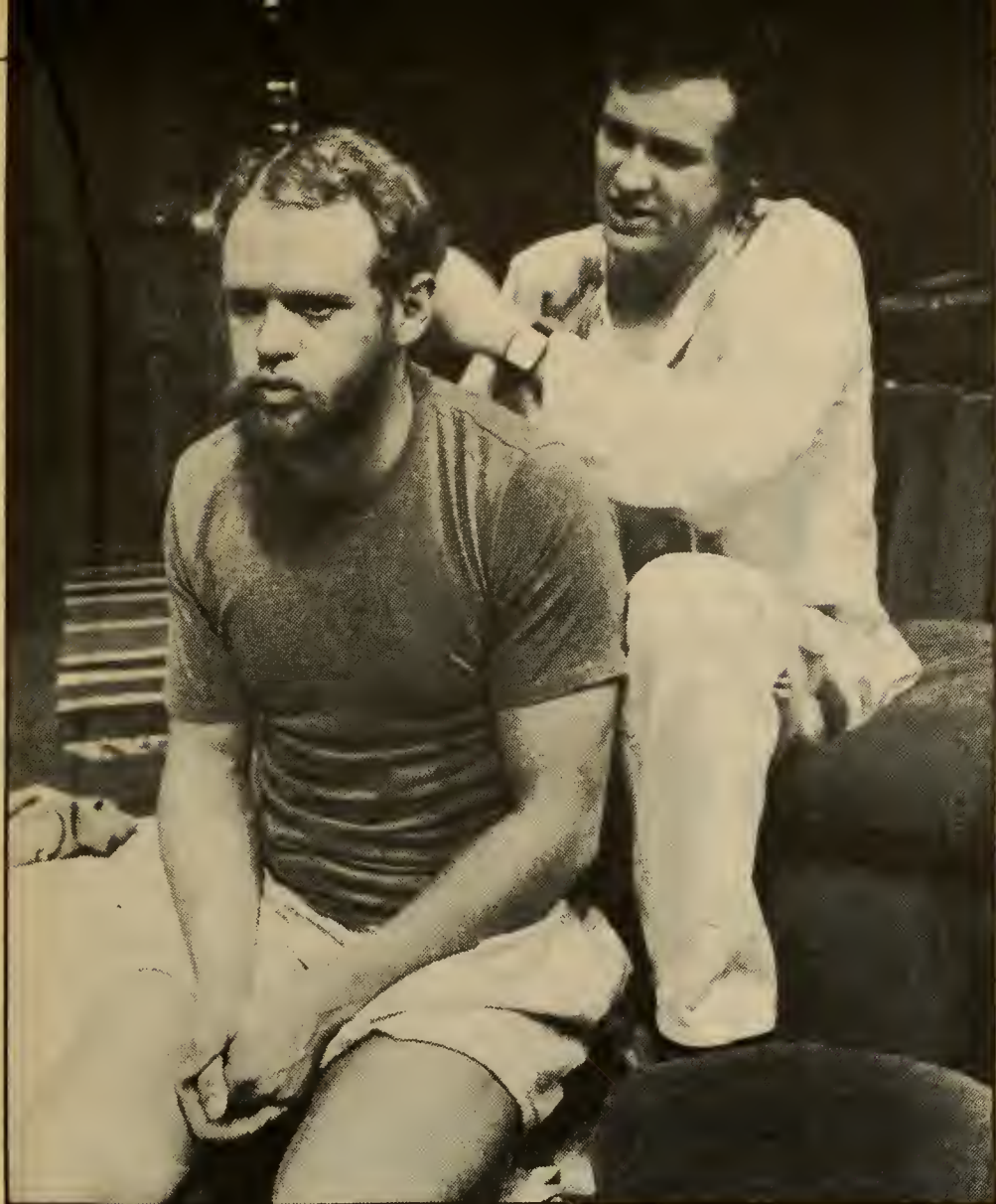
This issue's writers

John Allec will start working full-time at TBP as a PinkTyper in January... Gerald Hannon has been with *The Body Politic* since its second issue in 1972... Peter Jackson is a student in philosophy at Macquarie University in Sydney, Australia, and is on the collective of the *Australian National Gay Community News*... Jon Kaplan is a freelance writer, editor and teacher... Stephen MacDonald can't wait to get to the Maritimes for Christmas... Colin McEnry has studied dance at York University, Toronto... Lionel Morton is a Toronto writer... Joy Parks has contributed to several women's periodicals and literary magazines... Jane Rule's latest book is *Oullander*, a collection of essays... Ian Stephens is a student in Montreal... Stephen Stuckey is an oppressed office worker and part-time "student"... Judith Van Dyke formerly Judith Zutz, is coming out as a dyke S&M top... Sue Golding just is...

Due to lack of rehearsal time, *Porcelain Letters*, the new David Earle/Graham Jackson collaboration, was not performed by the Toronto Dance Theatre in its 28th season this fall. *Frostwatch*, a 1980 joint work of gay poet Jackson and TDT Artistic Director Earle, was substituted. This stark and stylized evocation of grief featured Charles Flanders (left) supporting and consoling Grace Miyagawa at the body of their dead lover. Simply costumed by Denis Joffe and performed to Jackson's recitation of intense verses on bereavement, the dance is a strong and controlled study in pain and the strength born of suffering; Flanders' compassionate partnering of Miyagawa only heightened the pathos of his final solitary and uninhibited rush to the body. *Porcelain Letters*, based on court life in ninth-century Japan, will be performed in the company's spring season.

Colin McEnry □





a father and son, and offers Luc sweet, temporary respite. It is, as Luc knows, as Jean-Marc knows, as we all understand, only a temporary hug before both are left facing the inevitable, the decline of their parents, their uncertainties, their dreams.

There is nothing really "theatrical" about *Les Anciennes Odeurs*. (The title, roughly translated as "Old Smells" or "Fragrances," refers to the familiar, comfortable smells, both actual and imaginary, that lovers share and, in an instinctive, animalistic style, recognize.) It's a close portrait of quietly desperate professional people. The fact that Luc and Jean-Marc are gay, that the play has a lot of references, assumptions,

details that are unique to the gay lifestyle, does not stop it from appealing to a general audience. This Tremblay does without compromise, keeping the integrity and honesty brutally obvious, without vapid polemics or cute laughter. *Luc: ...I'm not saying that it's beautiful. But I don't want you to think that it's ugly either. Because it's what I need. There are times when it's depressing... I'd even say it's often depressing, but I don't think it's ugly. The pleasure you give is violent, the pleasure you take is violent, and afterwards you get down to more serious things.*

Ian Stephens □

Quotes used by permission of author, from the translation by John Stowe.

Ron and Steve have both been rejected by their women — Ron's apartment mate has gone off to an Indian ashram, Steve's wife has thrown him out because he won't have sex with her. When Steve moves in with Ron, each discovers something about himself: Ron (Joseph Ziegler, right) realizes that he's homophobic; Steve (Hardee Lineham, left), that he's been repressing his homosexuality.

David French's new play, *The Riddle of the World*, is mainly concerned with Ron's smug, me-generation self-righteousness, but it also manages to be pro-gay without being condescending. Steve explores his new feelings tentatively and not without a little fear. His involvement with a Cabagetown lawyer named Terry is platonic during the play, but at the play's end the two of them are off for a cottage weekend that could become sexual. Lineham's sincerity helps make Steve one of the solid things in French's play, which is often heavy on ideas at the expense of drama. Jon Kaplan □

MORE BOOKS

Shit and malice

The Rebel Angels by Robertson Davies. Macmillan. 1981. \$16.95

With *Fifth Business* and the rest of the Deptford Trilogy, Canadian author Robertson Davies acquired a reputation as a serious novelist and as a sort of magus, partly through skill as a romancer and partly through his exploitation of the murky glamour of Jungian psychology. In *The Rebel Angels*, he returns to something like the satiric comedy of his earlier books. The trilogy's Jungian quest for wisdom has been replaced by the scholarly pursuits of a grotesquely medievalized University of Toronto.

The chief villain of the story is a middle-aged homosexual named Parlabane. A brilliant sceptic, as we're told, he declares that he is not a Gay but a Sad, while Davies suggests that, far more, he is Evil, a devil in fact. As a literary creation, Parlabane does not begin badly. He is the most energetic

character in a slow-moving novel, and is given a touch of realism through teasing references to the cloistered academic faggotry of the Toronto of a generation ago. Davies tries to seem desperately knowing about this, while Parlabane works away at a scandalous autobiographical novel. This is said to be unreadable: certainly we don't get to read any of it.

The plot is designed to discuss the subjects which most intrigue Davies and, presumably, his admirers. These are: money and any kind of treasure, in the present case a huge collection of manuscripts; recondite lore of all sorts, the odder and more antiquated the better; and shit — one minor character is a medical researcher heroically investigating the varieties of human excrement. In one form or another, these subjects interest all of us, and Davies is at his happiest and most interesting when he can stop the action to hold forth on one of them through the nearest cardboard character.

But action is needed as well as talk, and it develops around the theft of an especially valuable manuscript. It is Parlabane who unravels the plot's complexities, and he does so rather unpleasantly. In the middle of Davies's decidedly strange idea of a homosexual bondage scene, Parlabane murders his partner by driving two knitting needles up his nostrils into his brain. He then commits suicide, knowing that the publicity he will get will launch his novel. In reality, one reflects, it will do a lot to sell *The Rebel Angels*.

This novel turns on the association of homosexuality with wickedness, but Davies's allusions to evil in the theological sense, and the suggestion that Parlabane is a devil or even *the* devil, are, like most of the tradition and scholarship in the novel, unfelt and unreal — merely decorative in fact. Parlabane's "evil" is a variation of the malice that has always fascinated Davies. Hence the extravagant nastiness of the murder, which, implausible and cynical as it is, will no doubt give many straight readers a comfortable feeling of old traditions being kept up.

Lionel Morton □

An exhibition of recent works by **Deborah Samuel** appeared at Gallery Quan in November. The artist, who did the "Spaced Out" poster for the CN Tower, has been a professional photographer since 1974. Her works have appeared in *After Dark*, *Impulse*, *Photo Canada* and the fashion section of *Toronto Life*.

The exhibition featured works done last summer with the focus being on the human body, which, in this case, does not represent the world of high fashion but what lies beneath and behind it: the model's search for individual identity. Her photographs consist of laceless nudes, portraits that are a direct confrontation with the viewer. There are several portraits of transvestites, shown in such a sensitive way that they let us see the inner beauty of the individual. The change from male to female, as well as the glamour involved, are positively represented. Another series, my personal favourite, is an underwater exploration of the human body.

Samuel's black-and-white statement is a disturbing comment on the commercial manipulation of beauty and sexuality in contemporary society, and leaves us with an unanswerable anxiety regarding what seems to be and what is.

A fascinating showing by an outstanding artist.

Judith Van Dyke □



DENNIS
COOPER
GEORGE
STANLEY
GAVIN
DILLARD

POETRY SELECTED BY IAN YOUNG

Dennis Cooper:
Damnation Alley

Jan, an older guy,
and Jackie, a boy,
on a big motorcycle
scooting a ruined road
after the holocaust
with no girls ahead of them
and nothing behind.

Where does this road lead?
Into love's remnants,
one after another, leap
frogging through radiation
that kills no longer
just sets them in a glow
like moonlight all day

on the bed they build
from the woods around them,
using their bodies —
Jackie's tenderness at
eighteen or nineteen, and
Jan's experience over them
both like this forever.

George Stanley:
Seventh Avenue

for Dick

That winged chariot behind our
ears
flashing on the prisms of the air
like the Aurora Borealis, cheers
no one; so we sit each in his chair

contemplating verity. The
charioteer
drives his team through our silences
& with pass & counterpass of his
spear
punctuates our dogged
confidences.

We never got a proper curtain for
that window, did we? Broke since
January.

Your charioteer is just a character
from literature, an advert for a
mortuary.

Quiet your ancient fears, let chains
of grace
crisscross the faded dining room
like lace.

Gavin Dillard:
Poems from A Marriage

quiet in
his arms

there's left
no room
for thought

his hands, thin
like monkey paws

he peels me like
a pro

his lips tremble
when his pants
are down

i pretend to not notice

he says i'm only
interested in his butt —

i wanted to
deny it, but my
first thought is to
turn him over
my knee

he's thin, for
a wrestler

it sometimes
takes all my strength
to be pinned

he seems to
do everything he can
to get spanked

— if i had a butt like his
i'd be the same way

hands on
his hips, like
a victorian vase

i could pick him up
and drink his
anger

then he got a
cold and slept in his
own room and
i thought that the wall
between us
would crumble

when the rain
started, his body
became warmer
winter will be a
pleasure this year

it's no secret
that he loves
me

i beat it out of
him every night

it's late,
he should be
in bed

and i should be
dreaming, or
licking his face

please let me finish
writing, i interrupted

don't let me disturb
you, he said
softly, brushing a bare
butt against the back
of my arm

nowhere in
my heart
is there a dream
he can't fulfill

Gavin Dillard



Gavin Dillard has just left "Sodom" (Los Angeles) to
return to his hometown, Asheville, North Carolina.

Dennis Cooper's new book is *Tenderness of the Wolves*
(Crossing Press).

George Stanley teaches at Northwest College in
Terrace, British Columbia.

Ghosts and Fauns

Jeffrey Beam's *The Golden Legend* (\$5, Floating Island Publication, Box 516, Point Reyes Stn, CA 94956) is his first book, and slim enough to make one want more. There is a fine sequence of poems suggested by Dürer pictures, and, the first poem in the book, "Aubade":

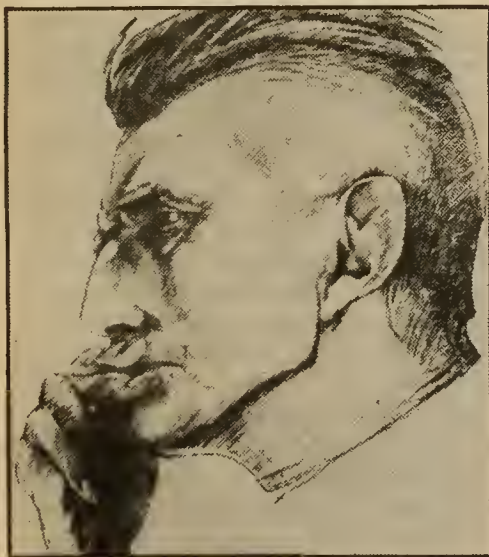
In the dank cold shivering shade
the obsidian snake rises up on its elbows
and gazes toward the sea

My arms
are empty of you and blind
I remember fine dust
covering last night's mothly wings

Yet deep in the darkness of my cells
I see the sea's roar
and the breathings of sand
The sound's so bright
I can hardly lift it

Across the grass
old women are loosening their braids

The prose poems in Daniel Sloate's *A Taste of Earth, A Taste of Flame* (\$5,



Dubsky's Beckett and pan: gloomy visions

Guernica Editions, Box 633, NDG, Montreal, PQ H4A 3R1) are skillfully crafted and sometimes evocative. Yet they suffer from an airy, "Poetic" quality that eventually becomes annoying.

Sloate employs descriptions of the natural world to mirror his personal feelings and emotions. From some hints in the text (and the fact that a review copy was sent to *TBP*) one can gather that some gay sentiments are involved here. But this is never made clear, and the lack of clarity obscures not only the personal connections but the other descriptions too. The billowy vagueness makes one feel pumped full of poetry — the kind of poetry ghosts write. It is a

pity to have to say this, for there are appealing romantic images here. Nevertheless, the overall effect is one of wind.

Dennis Kelly's new collection, *Size Queen and Other Poems* (\$5.95, Gay Sunshine Press, Box 40397, San Francisco, CA 94140), is in the same vein as his earlier *Chicken* and is similarly adorned with rather crude erotic collages of attractive naked boys. Kelly can certainly turn the poetic trick. Unfortunately, it's the same trick over and over again, and grows wearisome. Enjoyable to dip into, rather than to read straight through.

And Tom Meyer fans can get his latest poetry chapbook, *Beautiful Rivers*, for 50¢ from Ant Opera Bookworks (where do they get these names?), Box 1055, Lawrence, Kansas 66044.

Romantic Young Men of Poetry (\$4.25, CKPS, 92 Banks St, Cambridge, MA 02138) seems aimed at a gay market but could hardly be called gay. It's a little 32-page anthology, as discreet as it is slim, composed of pictures of some pre-20th-century Romantic poets adorned with little bits of their work. Will this really please anyone?

The first two volumes of Donald Vining's *A Gay Diary* have met with a good deal of praise, perhaps surprisingly, for this is a leisurely and unsensational account, unembroidered with high literary style or breathless drama. *Volume 3, 1954-1967* (\$9.95 paperback, Pepys Press, 1270 Fifth Ave, New York, NY 10029) is to my mind the most enjoyable yet. The fairly detailed look at the day-to-day development of a "long-term" gay couple relationship is only one valuable aspect of this intriguing chronicle.

In all the potholes over John Boswell's *Christianity, Social Tolerance and Homosexuality*, another book covering much the same material and published by a small press has not received the attention it deserves. Michael Goodich's *The Unmentionable Vice: Homosexuality in the Later Medieval Period* (\$6.95, Ross-Erikson, 629 State St, Santa Barbara, CA 93101) is must reading for anyone interested in gay history, especially those who have read Boswell and would like to look at another approach.

Finally, the latest from England's Gay Men's Press is *Tom Pilgrim's Progress Among the Consequences of Christianity* (\$9.95, 27 Priory Ave, London, England), a book of drawings by Mario Dubsky. The title series was apparently inspired by the *Gay News* blasphemy trial. Skeletal figures in attitudes of crucifixion predominate, and the stark renderings of sombre European faces and emaciated male bodies are more suggestive of concentration camps than anything else.

There is a group of rather ordinary portraits, including one of Samuel Beckett, a writer as determinedly gloomy as Mr Dubsky himself. A series of renderings of fauns and pans, some of them reminiscent of Picasso and perhaps Keith Vaughan, are more lively and more thought-provoking.

It is interesting that, with one very marginal exception, there is not one drawing showing males together in an attitude of affection or eroticism.

Next month, another contest. □

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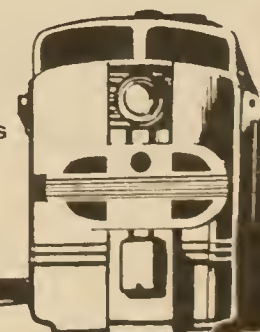
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AESTHETERA

•Gay Blades Dept: Viewers in Montreal and New York are being startled by more than just the raunchy homosex scenes in the hit German movie *Taxi zum Klo (Taxi to the Toilet)*. Sequences which supposedly show the lead character doing a bit of expressionistic figure skating on a frozen, deserted pond were lifted whole from *Dream Weavers*, an award-winning CBC special featuring Canadian figure skating sensation Toller Cranston.

The producers of the low-budget *Taxi* may have planned to cut corners, but the CBC is planning to slap a few wrists, considering this a little too freestyle. Cranston's only comment: "This is *not* the way I expected to make my movie debut."

•Playwright Donald Martin, whose one-act play *Matrimonium* has been staged in New York and London, has moved into producing as well as writing. His BackRoom Productions staged *Act One: A Festival of Plays in Honour of Gay Pride Week '81* in London this past summer. The recipient of an Ontario Arts Council grant, Martin is currently working with author Carol Bolt and director Richard Rose (*Tamara*) on script development. He hopes to turn *Matrimonium* into a full-length play for workshop production in the spring.

•Professional irritant (and Righter for Maclean's) Barbara Amiel is hard at work on a book about "the homosexual murder" of Emanuel Jaques in Toronto in 1977. Champions of gay liberation and/or literature beware!

Amiel: Maclean's neo-con columnist



•Places of Interest and Places of Interest to Women (from Ferrari Publications, Box 16054, Phoenix, AZ 85011) have become the first gay guide books ever to be recommended for use in public libraries, by *Library Journal* in its October 15 issue. The publisher reports that orders have since been arriving daily from libraries across the country.

•Glad Day Book Shop, known as one of the best gay bookstores in the world, has a new and exhaustive mail order catalogue, available for 50¢ from 648A Yonge St, Toronto, ON M4Y 2A6.

New on the bookshelf:

The Lesbian Path. Edited by Margaret Cruikshank. Naiad Press. \$6.95 (US). 37 personal stories.

The Notebooks that Emma Gave Me: The Autobiography of a Lesbian by Kady Van Deurs. Naiad Press. \$6 (US).

Le Guide Gai du Québec 1982 by Alain Bouchard. \$8 (postpaid). Editions Homeux Enrg, CP 245, succ N, Montréal, Quebec, H2X 3M4. 225 pages.

Le Complexe des Dupes by Alain Bouchard. \$9 (postpaid). Edition Hom-

oureux Enrg, CP 245, succ N, Montréal Quebec, H2X 3M4. A common-sense book on homosexuality by Quebec's leading gay psychiatrist.



The Way Back: The Stories of Gay and Lesbian Alcoholics by the Gay Council on Drinking Behavior. \$5.40 US (bulk rate: 10+, \$4.30; 25+, \$3.25). Whitman-Walker Clinic Inc, 2335 18th St NW, Washington DC 20009.

My First Satyrnalia by Michael Rumaker. Grey Fox Press. \$5.95. Available from Subterranean Co, Box 10233, Eugene, OR 97440. From the author of *A Day and a Night at the Baths*, an exploration of the gay scenes of Manhattan, from backroom bookstores to Fairy feasts.

Sex and the Pulpit by Abraham Feinberg, Rabbi Emeritus of Toronto's Holy Blossom Temple. Methuen. Explores religious attitudes towards sex, including a chapter called "Homosexuality — Salute to a Gay Friend."

Mixed Company: Women in the Modern Army by Helen Rogan. Putnam. \$14.95.

Censored! Only in Canada: The History of Film Censorship by Malcolm Dean. Virgo Press. \$9.95

Funeral Games by Mary Renault. Pantheon. \$14.50. Wherein Renault rounds out the story of Alexander the Great begun in *Fires of Heaven* and *The Persian Boy*.

Second Nature by Gordon Glasco. St Martin's. \$12.95. After being married 17 years, a man discovers and is discovered to be gay.

Anai Pleasure and Health by Jack Morin, PhD. Down There Press, Box 2086, Burlingame, CA 94010. \$14 US (postpaid). By the author of *Men Loving Themselves*.

Anne Murray: The Story So Far by long-time TBP contributor David Livingstone. Prentice-Hall. \$9.95.

New from Gay Men's Press (available from Carrier Pigeon, Box 2783, Dept A27, Boston, MA 02208):

Cracks in the Image: Stories by Gay Men. Edited by Richard Dipple. \$5.50 (US).

Theories of Homosexuality by Martin Dannecker. \$3.95 (US).

Army of Lovers by Rosa von Praunheim. \$8.95 (US). Based on the film of the same name which TBP called "a brainstorming of questions to take us into the Eighties." □

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Holiday Greetings

A SPECIAL CHRISTMAS MESSAGE to Brian, Chantal, Joan, Nicole, Peter, Bob and Nelson, Elaine and John, George and Ron, and Sharon and Randy: Cherubim and Seraphim

Are full of cheer
When on Christmas Day
All they hear
Is "I came first again...
Oh, dear!"
Love, Dave and Joe.

JOYEUX NOEL/MERRY CHRISTMAS JOHN. Love, Geoffrey. PS: You may have a "smart" roommate in '82.

MERRY CHRISTMAS and HAPPY HANUKKAH to Moishe Reed, wherever you are, from Hymie Levitt, still in Vancouver. Miss ya.

HAPPY 1982 TO ALL MY FRIENDS, who dream things that never were and say "Why not?":

Come, my friends,
'Tis not too late to seek a newer world...
That which we are, we are,
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will,
To strive, to seek, to find and not to yield.
Fo.

RANDOLINE: I've learned a lot, and not just about pot... Thanks for a wonderful year! Genevieve.

GEORGE AND MARK in Calgary. If I don't get around to sending you an Xmas card, will this do?? John.

SAPPHIC SISTERS of the Nigadoo River Valley. Much love and a Merry Christmas from your son.

MISS SUSY GIGGLES. I like your name.

Friends

Toronto

TRANVESTITE, 35, dominant/submissive, convincing, discreet. Visits Toronto occasionally. Seeks young, petite TV for occasional meetings. Exchange letters, photo, visits to Montreal. Box 2208, Dorval, QC H9S 5J4.

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Friends/female

Southern Ontario

WOMAN, 21, INTELLIGENT, SENSITIVE, very mature, living in Kitchener area, seeks sensitive caring woman 30+ for possible loving monogamous relationship. Drawer C673.

Toronto

WANTED — LESBIAN to dominate young woman — S/M — loves complete humiliation. 977-7286 daytime.

Friends/male

International

HELP! It's not an easy search. I'm looking for a lover/mate to squat in the Alaskan or Canadian wilderness. Jim Jones, Box 106, Bethel, Minnesota 55005.

BLACK/WHITE, ASIAN, HISPANIC gays/lesbians — many contacts. Write: Quarterly-ZF, 279 Collingwood, San Francisco, 94114. Or call (415) 431-0458 24 hours.

I'M A 24-YEAR-OLD BRAZILIAN BOY who would like to correspond with a boy in your country in English. My interests are: reading, letter-writing and many other things. I'm studying geography in University. I have brown hair and eyes and I'm tall. Jairo da Fonseca, R: Sapopemba, 170 Bento Ribeiro-Cep 21331 Rio de Janeiro-RJ Brasil.

National

LET'S CORRESPOND BY CASSETTE! I enjoy music, people, writing, swimming, sex. Tell me about yourself on cassette. Let's become friends. Drawer C666.

I'M GAY AND BLIND and want to correspond with blind gays (cassette or braille). Please tell your blind friends. Thank you. Drawer C677.

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YELLOWKNIFE, NWT — GWM, 29, 5'11", 160 lb. Gdkg and athletic. Enjoys jogging, movies and quiet get-togethers. Very discreet and straight-appearing. Dominant, yet versatile and easygoing. New to city and would like to meet other gays in Yukon or NWT for friendship, good times, etc. Please write with phone number and address. Drawer C528.

Alberta

BUSINESSMAN, 41, affectionate, sense of humour, wide variety of interests, seeks university student or other interesting men who feel my resources might be useful for regular meetings. Drawer C651.

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ATTRACTIVE GWM, 5'6", 130 lb, 32, would like to meet or correspond with same from anywhere, from? to 28. Must be honest and sincere. Just coming out, OK. No S/M, B/D etc. Will respond to all but with photo first. Drawer C659.

Manitoba

SIKH? AND TIRED of being overlooked? This GWM interested in challenging cultural stereotyping that limits our mutual benefit. Drawer C636.

BODYBUILDER, WELL-ENDOWED, 30, blue-eyed, good-looking (what more can you ask?) wants to meet other bodybuilders. Discretion essential. Drawer C657.

WHITE, 26, 6'1", 180 lb, hung, above average looks. Thorough sex with guys, 30-45. Travelers welcome. Picture or description will receive quick answer — heavy, hairy have priority. Drawer C671.

WARM, LOVING MALE, 29, dark hair, blue eyes, overweight would like to meet gay men for possible relationship, any age. Willing to help young men. I'm looking for a lover. Drawer C676.

Southern Ontario

A VERY SINCERE, quiet and trustworthy Chinese male, 40, 5'7", 145 lb, professional, desires to have friend for good times and company. Will treat you nicely. Toronto-Whitby-Oshawa. Drawer C623.

WATERLOO male, 23, tall, blond, masculine, seeks masculine guy for friendship/relationship in Southern Ontario. I'm reasonably attractive and intelligent. I like music, movies, squash, reading, dancing, long walks, etc, and I'm interested in meeting you if you're open, intelligent and possibly somewhat romantic. Drawer C625.

ATTRACTIVE, MASCULINE male, 50, 6', 155 lb, blue eyes, clean, quiet, active, into reading, conversation, walking. Seeks one single, straight-acting gay male, spiritually inclined, mature, 25-50, tall, slim, any religion, nationality, race. Photo please, returned. Drawer C658.

DISCIPLINE: SCHOOL STRAPS recordings, firm professional discipline. Write for details. Steve Cullen, Box 22, Oshawa, ON L1H 7K8.

HANOVER AREA YOUNG GAY MALE, Christian (but no prude), wants to meet local gays for friendship. Penpals great, too. It's lonely out here! Will answer all. Box 424, Hanover, ON N4N 3L9.

KITCHENER-GUELPH AREA. Gay white professional man, 185 lb, 6', some free days and evenings. Interested in nature, houseplants, reading, classical music, art, antiques. Seeking friendly visits. Shared interest more important than age or race. Drawer C674.

YOUNG MALE, 22, would like to meet other gays from the Pickering to Oshawa-Newcastle area. Will answer all replies. Please include phone number. Drawer C584.

Ottawa — Eastern Ontario

OTTAWA BUSINESSMAN, 34, warm, discreet, new to city, seeks masculine friends. Into walking, talking, being close. Prefer under 35, employed guys. Looks unimportant. Drawer C652.

TEACHER, 47, 6'2", trim and fit, likes non-team sports, music, disco, seeking 25-50 for life-sharing relationship. Drawer C656.

Montreal

LOOKING FOR a healthy and humorous man who enjoys sex, sin and sophistication. Drawer C635.

Quebec

WRESTLERS WHO WANT a real or fantasy fight, write with phone number and picture if possible. Drawer C655.

Maritimes

WM, 51, 5'10", 150 lb, discreet, honest. Interested in meeting other men. Varied interests. Penpals welcome. Photo appreciated. Drawer C660.

Toronto

LEATHER GUY, masculine, looking for lover, companion, friend. All scenes or straight sex. Versatile, no hangups. 41 yrs, 5'11", 150 lb. Good head-space. Top, but open to suggestions. Preferences are 35-45, 6' and up, chunky OK. Financially secure and expect same. Write: Roy, c/o Montgomery Leathers, Box 161, Agincourt, ON M1S 3B6.

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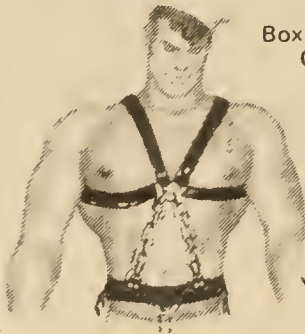
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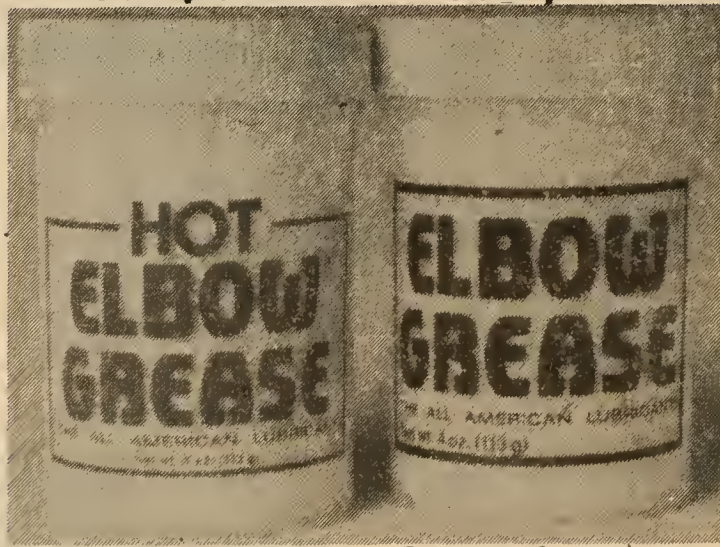
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YOUNG 40s MALE, intelligent, open-minded, likes sharing, receiving, touching, growth. Not afraid to take a chance and reach out for new friends. Would like to meet masculine males interested in meaningful friendship. Drawer C570.

MALE, 26, SLIM, brown hair, new to gay scene, novice TV, seeks discreet male in 20s to investigate versatile interests. Should be similar build and clean-shaven. Photo and phone appreciated. Drawer C649.

HAIRY MALE, 25, masculine, bearded, dark hair, slim, sexy, attractive, aggressive, into badminton, hiking and weightlifting, seeks buddies for friendship, warm moments, and passionate lovemaking. You must be 100% masculine. Hairy, husky, passive hunks an asset. Passive couple, bis and married welcome. Discretion essential. Phone number please, let's do it. Drawer C650.

EUROPEAN MALE, 29, slim, seeks sensitive intelligent male for friendship. I enjoy art, music, books. Photo and phone number appreciated. Drawer C653.

MALE, 40s, 6', 180 lb, likes sharing, receiving, touching. Desires companionship of a young black or oriental male. Someone who would appreciate a special relationship with a big-brother figure. Drawer C654.

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ELDERLY GENTLEMAN DESIRES younger male friend of good character. Please send particulars and recent photo if available to Drawer C663.

COUPLE, MALE, MID-30s, would like to meet other couples for friendship. Prefer people who are spontaneous, honest, and simply enjoy being with others. Drawer C668.

HONEST, SINCERE, 25, 6'2", 170 lb, downtown areas, seeks person to age 40 for friendship, outings and possible relationship. I have been in Toronto for a year now, and KNOW there are a lot of nice guys out there. How about getting together? Drawer C669.

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GAY GUY, 19, NEW TO TORONTO, goodlooking, fairly masculine, straight-looking, nice body, 6'1", brown hair, easygoing. Enjoy dancing, but not much into gay scene. Same or very similar for meaningful relationship. Box 568, Stn J Toronto, ON.

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TWO GUYS — HONEST, intelligent, sensitive, 30s — seek younger guys for fun and friendship. Shy OK. Drawer C675.

I'M 45, ENJOY MUSIC, PEOPLE, conversation, seek sincere friend, any race, 30-65, Toronto area. Please write with your phone number. Drawer C667.

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So: get in touch with **TBP/CLASSIFIEDS**. Write one word per box. The amount in the box when you finish is the basic cost of your ad. And what's a word? "A" is a word — but so is "phantasmagorical." Height and weight references are one word. A phone number is one word, as are postal codes and apartment numbers. A street address is one word if it consists of number and name only — adding east, west, north or south makes it two words.

Mail your ad along with your payment to us at: **TBP/CLASSIFIEDS**, Box 7289, Stn A, Toronto, ON M5W 1X9.

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\$7.75	\$8.00	\$8.25	\$8.50	\$8.75
\$9.00	\$9.25	\$9.50	\$9.75	\$10.00
\$10.25	\$10.50	\$10.75	\$11.00	\$11.25
\$11.50	\$11.75	\$12.00	\$12.25	\$12.50
\$12.75	\$13.00	\$13.25	\$13.50	\$13.75
\$14.00	\$14.25	\$14.50	\$14.75	\$15.00
\$15.25	\$15.50	\$15.75	\$16.00	\$16.25
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A NOTE TO PRISONERS who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto ON M5S 2R4.

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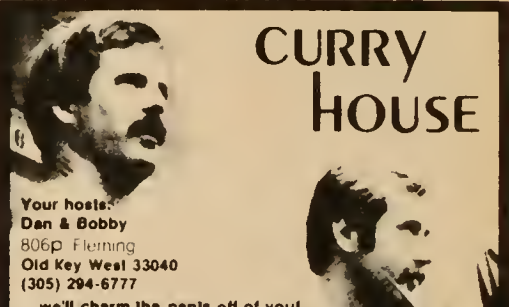
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□ **Atlantic Gay Alliance/Association des Gai(e)s de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

□ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. Ph: (416) 977-6320.

□ **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.

□ **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.

□ **Families and Friends of Lesbians and Gays (FFLAG)**, 73C Bathurst St, Toronto, ON M5S 2R4.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 281, Stn A, Rexdale, ON M9W 5L3. Ph: (416) 741-7223.

□ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, c/o Box 34, Stn G, Calgary, AB T3A 2G1. Ph: (403) 233-7404.

□ **Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.

□ **International Gay Association**, secretariat, c/o CHLR, Bo. 931, Dublin 4, Republic of Ireland (Eire).

□ **Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.

□ **Ligo de Samseksamaj Geesperantistoj (LSG)**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.

□ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.

□ **Right to Privacy Committee** (defence committee for The Barracks and other bath raid accused), 730 Bathurst St, Toronto, ON M5S 2R4. Donations should be made payable to Harnet Sachs in Trust for the RTPC and mailed to the above address.

□ **Women's Archives**, Box 928, Stn Q, Toronto, ON M4T 2P1.

NOVA SCOTIA

Halifax

□ **The Alternate Bookshop**, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7. Ph: (902) 423-3830.

□ **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.

□ **Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Station, B3J 3K6.

□ **Gay Youth Society of Halifax** (in formation). For information, call GAE helpline or write c/o The Alternate Bookshop.

□ **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.

□ **Lesbian Drop-In**, 2nd and 4th Fri of every month, 1225 Barrington St. Info: 429-4063. Music and conversation.

□ **Live and Let Live Group (AA)**, Box 1234N, B3K 5H4. Gays welcome. Meets Thurs, 8:30 pm in Rm 21, 5211 Blowers St.

□ **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every Sunday at The Turret. Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.

□ **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEW BRUNSWICK

Fredericton

□ **Fredericton Lesbians and Gays (FLAG)**, Box 1556, Stn A. Ph: (506) 457-2156.

Moncton

□ **Metropolitan Community Church**, Box 2362, Stn A, E1C 8J3. Ph: (506) 372-4717.

Western NB

□ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB, Témiscouata, Quebec, and Aroostook, Maine). (207) 496-0188.

QUEBEC

Charlevoix

□ **Association pour les droits des gais de Charlevoix (ADGC)**, CP 724, Clermont, Comté de Charlevoix, G0T 1C0. Ph: (418) 439-2080.

Hull

□ **Association Gai(e) de l'Ouest Québécois (AGOO)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

□ **Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7.

Montreal

□ **Aide aux travesties et transsexuelles du Québec**, CP 363, Succ C, H2L 4K3. Ph: (514) 521-9302.

□ **Alpha Kira Fraternity**, CP 153, Succ Victoria, H3Z 2V5.

□ **Association communautaire homosexuelle de l'Université de Montréal**, 3200, rue Jean-Brillant, Local 1279, Pav Lionel Groulx des sciences sociales, Université de Montréal, H3T 1N8. Ph: (514) 737-0553, lundis et jeudis, 12h00 à 15h00.

□ **Association des bonnes gens sourds**, CP 764, Succ R, H2S 3M4.

□ **Association pour les droits de la communauté gai(e) du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 263 est rue Sainte-Catherine, 2e étage. Ph: (514) 843-8671.

□ **The Capables**, Box 966, Succ H, H3G 2M9. Ph: (514) 486-4404. Support group for bisexual men.

□ **Collective du triangle rose**, CP 471, Succ LaSalle, Ville LaSalle, H8X 3V4.

□ **Comité de soutien aux accusés de Truxx**, a/s 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.

□ **Contact-I-nous**, gay VD service, information and referral. Ph: (514) 861-6753.

□ **Coop-Femmes**, CP 223, Succ Delorimier, H2H 2N6. Ph: (514) 843-8998.

□ **Dignity/Montréal**, Newman Centre, 3484 rue Peel, H3A 1W8. Ph: (514) 392-6741.

□ **Eglise Communautaire de Montréal**, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.

□ **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.

□ **Femmes gais à l'écoute**, (514) 933-5789.

□ **Gai(coute)**, ligne téléphonique pour francophones. 1900h-2300h tous les soirs. Ph: (514) 937-1447 (hommes), 933-5789 (femmes).

□ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. Ph: (514) 842-8576. General practice, Mon-Fri, 9-5pm; open until 8pm Mon & Fri only. Closed daily 12:30-1:30pm.

□ **Gay Info**, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm. 24-hr recorded message at other times.

□ **Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.

□ **Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.

□ **Gay Social Services Project**, 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.

□ **Gay Women's Info Line**, (514) 931-5330.

□ **Lambda Youth League/Ligue Jeunesse Lambda**, c/o Gay Social Services Project, 5 Werendale Park, Westmount H3Z 1Y5. Friday and Saturday meetings. Call Gayline for info.

□ **Integrity: Gay Anglicans and their friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.

□ **Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.

□ **Librairie l'Androgyné/Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.

□ **Ligue Lambda Inc**, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889, Alain ou Jacques.

□ **Naches: Montreal's Gay Jewish Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.

□ **Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.

□ **Parents of Gays**, a/s CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.

□ **Pro-cathédrale du disciple bien-aimé**, 4376 de la Roche, H2J 3J1. Ph: (514) 279-5381 ou 525-5245.

□ **Productions 88**, CP 188, Succ C, H2L 4K1. Television programme *Côte à côte*, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on CIBL-FM, 104.5 MHz, Wed 7:30 pm and on CINO-FM, 102.3 MHz, Thurs 10 am.

□ **Travesties à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5 Ph: (514) 486-4404 (Thurs and Fri only).

□ **United Church Gays of Quebec**, CP 471, Succ La Cite, H2W 2N9.

□ **Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.

Quebec

□ **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.

□ **Groupe gai de l'Université Laval (GGUL)**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

□ **Le Groupe Unigai Inc**, CP 152, Succ Haute-Ville G1R 4P3. Social and cultural activities.

□ **L'Heure Gai**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.

□ **Ligue Mardi-Gai**, Ph: (418) 524-2219, Richard Huot.

□ **Paroisse Saint-Robert** (Eglise catholique eucharistique), 685, Côte Franklin, G1M 2L9. Ph: (418) 688-5564.

□ **Télégai**, (418) 522-2555. Gay info, Tues-Sat, 7-11 pm. Recorded message rest of time.

Sherbrooke

□ **L'Association pour l'épanouissement de la communauté gai(e) de l'Estrie (ACGE)**, CP 1374, J1H 5L9.

ONTARIO

Provincial

□ **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto M5W 1G3. Ph: (416) 533-6824.

□ **Ontario Gay Teachers' Caucus**, 730 Bathurst St, Toronto M5S 2R4.

Georgetown

□ **Georgetown Gay Friends**, Box 223, L7G 4T1. Ph: (416) 877-0228.

□ **Homophiles of Halton Hills (HHH)**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed.

Guelph

□ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

□ **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

□ **Gay Archives/History Project for Hamilton-Wentworth (GAHP)**. Ph: (416) 639-6050. We're looking for photos, clippings, correspondence, personal accounts about gay life and liberation in Hamilton, especially pre-1979.

□ **Gay Fathers of Hamilton**, offers support, advice, and pot-luck suppers twice a month. Call Gayline for meeting places and times.

□ **Gayline Hamilton**, information on all groups and activities, and peer counselling. Ph: (416) 523-7055 Wed through Sat, 7-11 pm.

□ **Gay Women of Hamilton**, support group. Call Gayline for meeting places and times.

□ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers on topics of community interest. Meetings on alternate Wednesdays, Rm B130E, Life Sciences Building, McMaster University, 7:30 pm. Call Gayline for further information.

□ **Lambda Gay Youth of Hamilton**, support group. Call Gayline for meeting places and times.

□ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.

Kingston

□ **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights.

Kitchener/Waterloo

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.

□ **Gay AA**, Ph: (519) 742-6183.

□ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW.

□ **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.

□ **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.

□ **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.

□ **Kitchener-Waterloo Gay Youth**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1.

□ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.

□ **Lesbian Organization of Kitchener (LOOK)**, Box 2422, Stn B, Kitchener N2H 6M3.

London

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 4724, Stn D, N5W 5L7. Ph: (519) 644-1061.

□ **Gay Youth London**, c/o HALO. Meets every Thurs at 7:00 pm, 2nd floor, 649 Colbourne St.

□ **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.

□ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762. Coffee House: Sun, Mon, 7-10 pm. Disco/Bar: Fri, Sat, 9 pm-1:30 am.

□ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sundays at 7 pm at Unitarian Church, 29 Victoria St. Singspiration 7:15 pm, services 7:30 pm.

□ **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423

Mississauga/Brampton

□ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.

□ **Gayline West**, Ph: (416) 453-GGCO. Peer counselling telephone service.

Niagara Region

□ **Gayline**, Ph: (416) 354-3173.

□ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

□ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, Main PO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

□ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander POH 1H0. Ph: (705) 476-3080.

Ottawa

□ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

□ **Gay People at Carleton**, c/o CUSA, Carleton University. For more information call (613) 237-1717.

□ **Gays of Ottawa/Gais de l'Ottawa**, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.

□ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.

□ **Integrity: Gay Anglicans and their friends**, St George's Anglican Church, 152 Melcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.

□ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hasley Street, K1N 6N5.

□ **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 235-3438.

□ **Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

□ **Gays of Trent and Peterborough**, 262 Rubidge St, K9J 3P2. Ph: (705) 742-6229.

Sudbury

□ **Sudbury Lesbians and Gays (SLAG)**, Box 395, Stn B, P3E 4P6. (705) 675-5711.

Thunder Bay

□ **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

□ **Gays of Thunder Bay (GTB)**, Box 2155, Stn P, P7B 1S4. Ph: (807) 345-8011 Wed and Fri, 7:30-9:30 pm. Recording other times.

□ **Gay Youth Thunder Bay**, c/o GTB. Meetings 1st and 3rd Mondays of each month, 7:30 pm.

Toronto

For information on groups in Toronto, check the Community section in *Out in The City*, which begins on page 26.

Windsor

□ **Gay AA**. Ph: (519) 258-7967.

□ **Integrity/Gay Anglicans and their friends**, c/o Box 7002, Sandwich Postal Sta, N9C 3Y6. Ph: (519) 973-4957.

□ **Lesbian and Gay Students on Campus (LGSC)**, c/o Students' Activities Council, Univ of Windsor. Ph: (519) 973-4957. Rap sessions weekly.

□ **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 973-4957.

MANITOBA

Provincial

□ **Manitoba Gay Coalition**, Box 27, UMSU, Univ of Manitoba, Winnipeg R3T 2N2.

Brandon

□ **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-4046.

Winnipeg

□ **Families of Gays**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 783-4549.

□ **Council on Homosexuality and Religion**, Box

Saskatoon

- Gay Academic Union, c/o Box 750B, S7K 4L4.
- Gay Community Centre, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- Gay History Project, c/o Our History, Box 750B, S7K 4L4.
- Grapevine, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- Lesbian Caucus, Saskatoon Women's Liberation, Box 4021; S7K 3T1.
- Lutherans Concerned, Box 8187, S7K 6C5.
- Saskatoon Lesbians, c/o Box 750B, S7K 4L4.
- Saskatoon Women's Liberation, Box 4021, S7K 3T1
- Stubble Jumper Press, 21-303 Queen St, S7K 0M1.

West Central Region

- West Central Gays, c/o Box 401, Saskatoon S7K 3L3.

ALBERTA

Provincial

- Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2.

Calgary

- Dignity/Calgary, Box 1492, Stn T, T2H 2H7. Ph: (403) 269-7542 or 282-0574 (evenings only).
- Foundation for the Advancement of Canadian Transsexuals, 8-330 23 Avenue SW. Ph: (403) 233-7360.
- Gay Academic Union, Student Clubs, MacEwan Hall, Univ of Calgary, T2N 1N4.
- Gay Information and Resources Calgary (GIRC), Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- Integrity: Gay Anglicans and their friends, c/o Box 34, Stn G, T3A 2G1.
- Lesbian Friendship, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- Metropolitan Community Church, Box 6945, Stn D, T2P 2G2. Ph: (403) 277-4004. Services Sundays at 11:30 am at Backlot Theatre.
- Parents of Gays and Lesbians, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- Right to Privacy Committee, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- Womyn's Collective, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 267-3098.

Edmonton

- Dignity/Edmonton, Box 53, T5J 2G9.
- Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- Metropolitan Community Church, Box 1312, T5J 2M8. Ph: (403) 482-4213.
- Privacy Defence Committee, c/o Box 1852, T5J 2P2.

Lethbridge

- Lethbridge Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- Medicine Hat Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- Gay Association of Red Deer (GARD), Box 356, T4N 5E9.

BRITISH COLUMBIA

Provincial

- Gays and Lesbians in the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8. (604) 734-5355. Support group and educational resources.
- Rural Lesbian Association, RR 1, Box 6, Ruskin, BC V0M 1R0.

Kamloops

- The gay group in this city can be contacted by writing to Box 3343, V2C 6B9. Info, peer counselling, meet friends.

Kelowna

- Okanagan Gay Organization, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Nelson

- The gay group here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince Rupert

- The gay group in this city can be reached by writing to Box 881, V8J 3Y1.

Revelstoke

- Lethorlen, Box 2054, V0E 2S0. Info, counselling.

Vancouver

- Archives Collective, Box 3130, MPO, V6B 3X6.
- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- Dignity/Vancouver, Box 3016, V6B 3X5. Ph: (604) 684-7810.
- Gay AA, (604) 733-4590 (men), (604) 929-2585 (women).
- Gay and Lesbian Caucus of the BC NOP, (604) 669-5434.
- Gaybelevision, TV show produced by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. Ph: (604) 689-5661.
- Gay Bridge Club, c/o Bert Curry, (604) 684-3564.

- Gay Festival Society, Box 34397, Stn D, V6J 4P3.
- Gay/Lesbian Law Association, Faculty of Law, University of British Columbia, Vancouver.
- Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6. Ph: (604) 291-3181 or 291-3111.
- Gay People of UBC, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781 or 228-4638. Meetings every Thurs at 12:30 pm in SUB 207/209.
- Hachug, Jewish gay group. Box 69406, V5K 4W6.
- Integrity: Gay Anglicans and their friends, Box 34161, Stn. D, V6J 4N1. Ph: (604) 732-0412.
- Lesbian and Feminist Mothers Political Action Group, c/o 2766 W 4th Ave. Ph: (604) 734-1016.
- Lesbian and Gay Health Sciences Association, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- Lesbian Information Line, 1501 W Broadway. (604) 734-1016. Sunday and Thurs, 7-10 pm.
- Lesbian Resistance, c/o Vancouver Status of Women, 400A West 5th Ave, V5Y 1J8.
- The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- Metropolitan Community Church, Box 5178, V6B 4B2. Ph: (604) 681-8525. Services 7:30 pm Sundays, at 1811 West 16th Ave.
- Parents & Friends of Gays, (604) 987-6027 or 988-7786.
- Rights of Lesbians, Box 24687, Stn C. (Subcommittee of BC Federation of Women.)
- SEARCH Community Services, 24-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- SEARCH Youth Group, c/o SEARCH, 24-448 Seymour St, V6B 3H1.
- Society for Education, Action, Research and Counselling in Homosexuality (SEARCH), Box 48903, Bentall Centre, V7X 1A8.
- Society for Political Action for Gay People (SPAG), Box 2631, Main PO, V6B 3W8. Ph: James Trenholme at (604) 224-7738 or Vince Manis at 435-7376. Meets 1st and 3rd Thurs of every month at the Shaggy Horse, 818 Richards St.
- Stage Door Johnnies (Theater Group). Ph: (604) 738-2710.
- Vancouver VD Clinic, Prov Health Lab, 828 W 10th Ave (near Vancouver Gen Hosp). Ph: (604) 874-2331 (220).
- Vancouver Gay Community Centre (VGCC), Box 2259, MPO, V6B 3W2. Ph: (604) 253-1258.
- West-End Community Volleyball, c/o 201-1263 Nicola, V6G 2E8. Ph: (604) 687-6174.
- Women in Focus, 204-456 W Broadway, V5Y 1R3. Ph: (604) 872-2250.
- Young Gay People, c/o 24-448 Seymour St. Ph: (604) 689-1039.
- Younger Lesbian Drop-In, 4-45 Kingsway. Ph: (604) 874-0994. 7:30 Tues.
- Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6.

Victoria

- Feminist Lesbian Action Group (FLAG), Box 237, Stn E, V8W 2M6.
- Gay Men's Discussion Group, meets twice a month. Call Need for time and place.
- Need (Victoria Crisis Line), Ph: (604) 383-6323, 24 hrs a day. Some gay info available.
- Society for Homosexual Awareness, Research and Education (The SHARE Community Centre Society), c/o 2612 Victor St, V8R 4E2. (604) 598-2925.
- University of Victoria Gay Focus, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- WAVES, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

PUBLICATIONS

- After Stonewall, Box 7763, Saskatoon, SK.
- Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7. Ph: (514) 843-8671.
- The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- FLAGMAG, Box 1566, Stn A, Fredericton, NB E3B 5G2.
- Gay Niagara News, Box 692, Niagara Falls, ON L2E 6V5.
- Gay Saskatchewan, Box 7508, Saskatoon, SK.
- GO Info, Gays of Ottawa/Gais de l'Ottawais, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- Have You Heard?, Box 3611, South Stn, Halifax, NS B3J 3K6.
- International Justice Monthly, c/o RR 4, Harrow, ON NOR 1G0.
- Lesbians/Lesbiennes, Box 2531, Stn B, Kitchener, ON.
- Making Waves: An Atlantic Quarterly for Lesbians and Gay Men, Box 8953, Station A, Halifax, NS B3K 5M6.
- Out and About, Box 3911, Stn B, Winnipeg R2W 5H9.
- Sparrow of Atlantic Canada, Atlantic Christian Newsletter, Box 3611, South Postal Stn, Halifax, NS B3J 3K6.
- Thunder Gay, c/o Box 2155, Thunder Bay, ON.
- VGCC News, Vancouver Gay Community Ctr Society, Box 2259, MPO, Vancouver, BC V6B 3W2. (604) 253-1258.
- Wilde Times, Oscar Wilde Memorial Society, Box 2221, Winnipeg MB, R3C 3R5.

Network is TBP's listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It's also a way to let people in your part of the country know what's happening. It's a way to help get others involved.

We'd like to be able to say more about the kind of work your group is doing, but we can't unless you tell us. Write with your ideas — or simply to inform us about new listings or changes in old ones — to **Network, Box 7289, Stn A, Toronto, ON M5W 1X9.**

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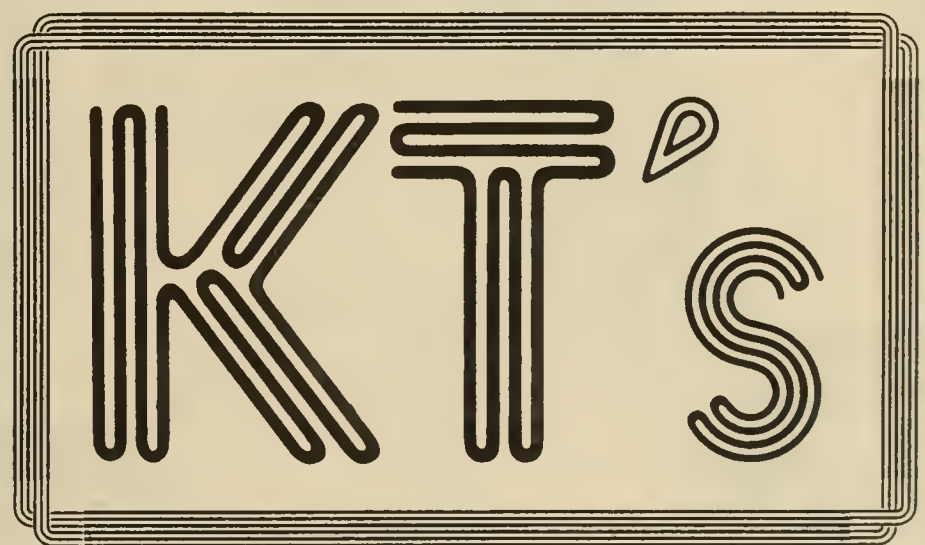
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Rickie Tavi, 1955-1973: "When the going gets tough, the tough go shopping." Organized the first boycott of homophobic stores. Mr Tavi was personally responsible for the bankruptcy of eleven boutiques because of their snippy attitudes. Died suddenly when his credit card reached critical mass in the Junior Exec Shop (3rd floor).



Father Paul de Soie, 1938-1969: His detractors called him a "cross-sucker," but Father Paul, the "iron shepherd," tended his flock, the Groupe de Cyclistes avec les Moteurs à toute vitesse (GCAMTV) with almost fanatical devotion. Excommunicated in 1968 for "holy water sports," de Soie managed to write his autobiography, "Chained to the Chalice," (unpubl) before leaping to his death in front of a Troy Perry.



Ann Kazeltzer, 1940-1980: "I want to own Greenland." Most prolific unpublished writer in Canadian history ("Rust on the Rye," "Drinking Fountain of Remorse," "Begin the Chagrin," etc) was the inventor of the metaphor "summer wine," which she sold to Neil Diamond for a fabulous sum of money, and retired to Labrador, where she pined away facing east.



Tony Unbeldi, 1948-1977: Forward for the Canadiens, 70-77, and winner of the Lady Eaton Trophy for poetry on ice in 1972, Tony brought in the winning goal that won his team the Stanley Cup. During the victory celebrations in the locker room, too much champagne made him linger too long in manly embraces, and he was flicked to death with wet towels.



Steven Treeswing, 1950-1980: An indefatigable worker during the early, formative (and still glamorous) years of the Gay Movement, Citizen Treeswing, as he preferred to be called, was the only person to know all of Robert's Rules of Order, and was consequently very powerful. In May of 1980, while leafletting a chiropodist's convention in a downtown hotel, he was beaten to death by security guards as he attempted to organize them into a discussion group.

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